

# The Living Church

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VOL. XXIX. MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 18, 1903. No. 12

## Editorials and Comments.

### The Living Church

With which are united "*The American Churchman*,"  
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PRINCIPAL CONTENTS.	
EDITORIALS	405
The Word "Catholic" in the Symbols of the Russian Church —A Court Decision Affecting Greek Uniates.	
OPEN-AIR PREACHING AT MAGDALEN COLLEGE. London Letter.	
J. G. Hall. [Illustrated]	407
CORPUS CHRISTI IN PARIS. European Letter. Rev. George Washington. [Illustrated]	409
CHAPEL OF THE ADVOCATE OPENED. New York Letter [Illustrated]	411
A RUSSIAN PRIEST ON "WHAT IS TRUTH?"	411
BROWN BROTHERS IN CHRIST. I. Rev. John A. Staunton, Jr.	412
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Loistrom	414
CORRESPONDENCE:	415
Fasting Communion—Duplication (Rev. Harry Ransom)— Father Duffy's Courteous Offer (Rev. Francis J. Hall, D.D.)—Statement from the Rev. L. S. Osborne—A Roman Statement Concerning Recent Accessions from the Roman Communion in the Diocese of Fond du Lac (Rev. C. P. O'Neill)—The Russian Church and the Cath- olic Name (Rev. George Washington, the Very Rev. Abbot Sebastian).	
LITERARY	417
THE LONG SHADOW. VIII., IX. Virginia C. Castleman	419
THE FAMILY FIRESIDE	421
PERSONAL MENTION, ETC.	423
THE CHURCH AT WORK [Illustrated]	424

Church Consecrated at Juneau, Alaska—Bishop Rowe Starts for Polar Missions—Death of Rev. Jas. A. Harrold, M.D., and of Rev. F. M. Gregg, D.D.—Cut of Parish House at Lebanon, Pa.—Address of the Bishop of Oregon—Large Bequests of Mrs. Harriet Lane Johnston—Death of A. F. Gault.

### THE WORD "CATHOLIC" IN THE SYMBOL OF THE RUSSIAN CHURCH.

ON JULY 5th, according to the Western Calendar, St. Cyril and St. Methodius, the great Apostles to the Slavs, are commemorated. To the labors of these holy brothers, especially to St. Cyril, the Russian Church owes not only the translation of the New Testament and—according to Mouravieff—the books used in divine service, but also its very alphabet. To this Ancient Slavonic or Old Bulgarian language, one must turn to understand accurately many of the ecclesiastical terms of the Russian Church. In view of the Rev. George Washington's letter in this issue, calling attention to a peculiar word used by the Russian Church in translating the term "Catholic" in the Creed, it seems but just that the readers of THE LIVING CHURCH should be given fuller and more explicit information concerning it than was possible in such a brief letter as Mr. Washington's. This fuller information is, in part, contained in the letter following his own, in this issue, from the Very Rev. Abbot Sebastian, theologian of the Russian mission in this country, who shows beyond question that the Russian term criticised by Mr. Washington is intended as the equivalent, in that language, for the term Catholic used in the Western languages. This testimony from the learned Russian priest will, of course, be accepted as conclusive by all Churchmen, including, we feel certain, Mr. Washington himself. There are, however, certain other considerations, both etymological and historical, which should be stated in order that one may thoroughly understand the value of the Russian term in question.

In the Ancient Slavonic, the present liturgical language of the Russian Church, the clause in the Creed, "And I believe one Catholic and Apostolic Church," according to the translation of the Russian Church, reads—represented by Roman letters—as follows: "(Věruju) vo edinuju, Sobornuju i Apostol'skuju Cerkov'."

The word under consideration is "Sobornuju," which, according to any standard etymological dictionary,\* comes from the root "svrat," which means "to collect," "to assemble." From this root there is a noun, "sobor," which is the ordinary word in modern Russian for "an assembly," "a council," and also "a cathedral." From this noun is formed in turn the adjective "sobornii," accusative feminine "sobornuju," agreeing with Church, and meaning either "pertaining to a cathedral" or "conciliar." Thus far Mr. Washington is quite correct in his statement, and it would seem at first glance as if his point were well taken. But as everyone knows, the etymological meaning of a word is not always its ordinary definition, much less its liturgical. And as observed above, one must turn, not to the Russian but to the Ancient Slavonic, to find the true ecclesiastical meaning of these words. But even in modern Russian, Mr. Washington's definition does not go far enough, for this word, from the very idea of "to collect" is used as a synonym of "public," and from that, "common," "general," and "universal." For example, the expression, "sobornaja banja," means "the public baths." Surely here one could not translate the word "conciliar." So also it is used in such expressions as "the common people."

\* Unfortunately there is no such work in English. A standard one in Russian is *Tolkovnyi Slovar' Živago Velikoruskogo Jazyka*, Vladimir Dalja (Dahl). Four Vols. St. Peter. & Mos. 1882.

Turning then to the Ancient Slavonic dictionaries—a standard work in Russian (here again there are none in English) is *Slovar' Cerkovno-slavjanskago i Russkago Jazuka* . . . . . Imperatorskoi Akademii Nauk. St. Peter. 1847—we find this word defined thus: “Universal,” “Catholic (Katholiceskii).” And in the dictionary above mentioned, this very clause in the Creed is quoted, illustrating the meaning of the word. On the other hand, in looking for the definition of the transferred word “Catholic—Katholiceskii,” one finds this definition: “general,” “universal,” or “sobornii.”

Evidently others also have felt the difficulty of translating this word. One of the questions of the *Longer Catechism*—that of Philaret—of the Orthodox Church of Russia, reads, according to the edition put forth by the Holy Synod in 1889, as follows: “Počemu, Cerkov' nazivaetsja Sobornoju, ilieto to ze katholiceskoju, ili vcelenskoju?” The three italicized words are adjectives modifying the word Church, and allowing the word under discussion to stand as it is, the sentence should be translated: “Why is the Church called *Sobornoju*, or what is the same thing, *Catholic* or *Universal*?”

Now an English translation of this catechism, put forth with the approval of the Holy Synod by the North American Ecclesiastical Consistory, San Francisco, 1901, but without the name of the translator, reads thus: “Why is the Church called Catholic, or, which is the same thing, Universal?” Namely, this word *Sobornii* has been ignored and the entire sentence changed. But apparently, this translation of the catechism is a mere copy of that made by the Rev. R. W. Blackmore, at one time chaplain to the Russia Company in Kronstadt, and published at Aberdeen in 1845, embodied in his work called *The Doctrine of the Russian Church*. In this we find the sentence as above. Schaff also has used the translation of Blackmore in his learned work, *The Creeds of Christendom*, and says (volume II., page 445), that he has before him a Russian, Greek, and German edition, and that “on comparing it (Blackmore’s translation) with the authorized Greek and German translations we have found it faithful and idiomatic.” If he had compared it with the Russian or Slavonic edition the error in all probability would have been detected.

It is further to be noted of this word *Sobornii* in the Creed, that it is the adjective used to describe the General Epistles. Here the word is unquestionably equivalent, at least to the word “universal.” Again, this word is retained in the Russian Creed of that apostate part of the Holy Orthodox Church of Russia, called Uniate.

I. It would seem then that this word *Sobornii* as used in the Creed can by no possibility have any anti-Roman significance:—

1st, Because chronologically it is impossible, having been in the Creed before the Separation.

2nd, Also, because it is still retained in the Uniate Creed.

II. Again, it seems to be the vernacular expression for the word “Catholic” “universal” in the Ancient Slavonic tongue:—

1st, Because this is the meaning given to it by the Slavonic dictionaries, and in turn they give it as a definition of the transferred word “Catholic.”

2nd, And because it is used in the caption of the General Epistles in the New Testament, where the meaning is perfectly clear.

Quite aside from the question of the desirability of the change of the name of our own Church, we cannot see that the point raised by Mr. Washington’s letter, while most interesting and instructive, is any valid reason for putting any other word than Catholic into the title when the time for change has arrived. With us, the true synonym for “Catholic” is “Catholic,” but in the Slavonic tongue “pravoslavnaia” (Orthodox) means “the Catholic religion,” “Sobornaja” (universal) means “the Catholic religion,” as well as the transferred word “Katholiceskaja.” And here is to be noted a very curious and interesting fact. When an Orthodox Russian speaks of what he calls the true Catholic—viz., the Eastern—Church he says it is “Katholiceskaja,” or as they pronounce it, and as it is sometimes written in the older dictionaries, “Kapholiceskaja,” but when he speaks of the Roman Catholic religion he writes and pronounces the word “katholiceskaja”; very much as if some of our Celtic friends would say to us, “Are you Cat’lies?” we would indignantly disclaim the charge and say, “No, we are Catholics.”

While we cannot but be devoutly thankful that the word “Catholic” is in our Creeds, and trust that when the time comes, it will be in our title, and while we deplore the word “allge-

meine” in the German translation of our Prayer Book—for even the Swedish Church has felt the inadequacy of “Helig allmännelig Kyrka” and has put in “Katolsk,—yet it is comforting to look to the Russian Church and find that she does not hesitate to use even such a test word as “Catholic,” and in the Creed, its common vernacular equivalent; and also to look to the Roman Church and find (V. Kollner’s *Symbolik*) that in the pre-Reformation German Churches even “allgemeine” was used.

SEVERAL have requested an explanation of the following, which appeared recently in a number of secular papers:

“SCRANTON, PA., July 8.—President Judge Edwards rules that the priest of the United Greek Catholic Church in the United States must secure faculties from and acknowledge the jurisdiction of the Roman Catholic Bishop in whose Diocese he wishes to become a pastor.”

We presume that the explanation is to be found in the substitution of the term *Uniate* for *United*, so that the Court ruling would apply to the “Uniate Greek Catholic Church.” The Uniate Greeks are congregations of that nationality in their native land who have abandoned the communion of the Orthodox Eastern Church and accepted the Papal jurisdiction, but retaining many of their local rights and customs, as the use of the Greek liturgy and marriage of the clergy. When these Uniates have removed to the United States, they have introduced a number of questions as to their rights which have been perplexing to the Roman authorities, and no doubt it is one of these questions that is in litigation in Scranton.

#### ANSWERS TO CORRESPONDENTS.

S. W.—A cross is always appropriate to a church, whether made of flowers or of any other material.

M. H.—At Düsseldorf, Germany, you will find an English church and chaplaincy, with the Rev. W. F. Connor as chaplain.

#### DISHONEST SUBSCRIPTION.

NEVER without doing violence to the first principles of truth and honesty can the Church admit into her priesthood men who do not believe what they profess to believe, or who will not teach what they promise to teach. Nor, moreover, can the Church ever “re-state” her ancient witness to the truth of Christ’s Gospel with a view to meeting modern scepticism half-way, in order that thus it may become more easy for doubters or misbelievers to give their unhallowed service in the ranks of the sacred ministry. Of such helpers, neither the Church nor her Lord can ever stand in need.

We hear much nowadays about the decrease in candidates for Holy Orders. And one often-suggested remedy is that the terms of subscription should be relaxed. This, I fear, means, in plain language, that men should be eligible for ordination even though they do not fully believe the Catholic Faith. God forbid! Let us never hope for an increase of clergy at the price of laxity or insincerity. It is not so much numbers that we need, as honest and heartfelt conviction, and submission to the truth as it is in Jesus.

A few priests working in loyal obedience to the Faith of the Gospel will assuredly do more for the glory of God, and for the good of their fellow-men, than many priests, each going his own way, and each delivering, in place of a Divine message resting on Divine authority, some uncertain teaching of his own, the product of mere human conjecture as to what ought to be true, but certainly not the power of God unto salvation.—*The Bishop of Argyle and the Isles*.

#### THE RESURRECTION BODY.

NOT A FEW people constantly perplex themselves about the resurrection body. They do not know how God can gather their bodies up again, the dust of which may have been scattered by the four winds of heaven. We do not need to know how in order to believe the fact. We believe in the resurrection of body because we believe in God, and believe in His Word.

Dr. George Pentecost, the evangelist, in replying to the charge of folly made against those who believe that God will raise the dead, gave this beautiful illustration: “There is a story told of a workman of the great chemist Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten by the acid, and couldn’t be found. The question came up, whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of silver was precipitated to the bottom. He lifted it out, a shapeless mass, sent it to a silversmith, and the cup was restored. If Faraday could precipitate that silver and recover his cup, I believe God can restore my sleeping and scattered dust.”—*St. Louis Church News*.

## OPEN-AIR PREACHING AT MAGDALEN COLLEGE.

An Old-time and now revived Custom of Oxford.

PEERS DISCUSS THE ACCESSION OATH.

E. C. U. Anniversary.

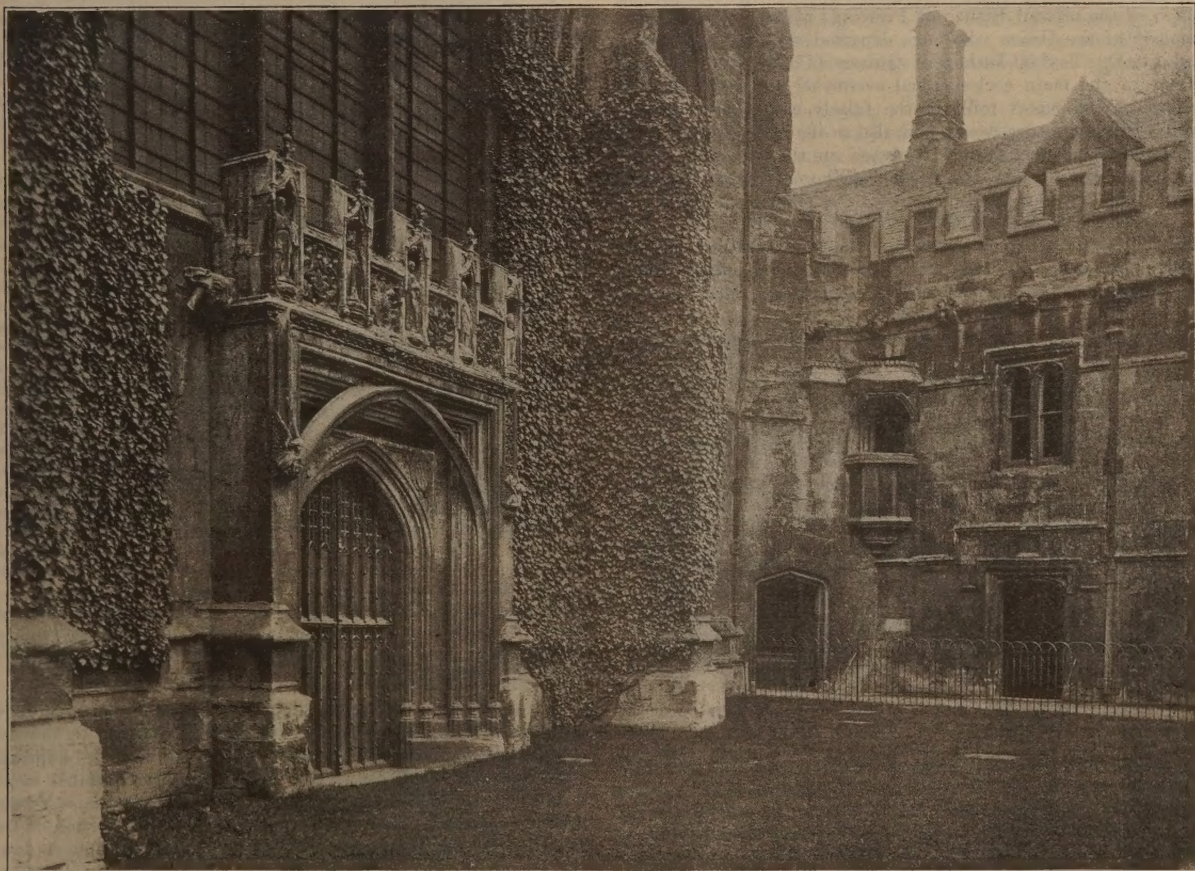
LONDON, June 30, 1903.

**A**CCORDING to an ancient custom at Oxford, and one which of late years has happily been revived after long disuse, a University sermon is preached on St. John Baptist's Day (weather permitting) from the open-air pulpit at Magdalen College; the gathering of persons present, besides the University authorities, usually consisting only of a select few. The preacher this year was the Rev. R. L. Ottley, rector of Winterbourne-Bassett, Wiltshire, formerly Principal of the Pusey House. This exceedingly quaint and picturesque little pulpit of stone, in the corner on the right as you enter St. John Baptist's Quadrangle from the High Street and almost overhanging the archway leading to the Chaplain's Quadrangle, was erected probably by Bishop Waynflete, of Winchester, founder of St. Mary Magdalen College, and therefore would date from 1474-81. The figure sculpture over the West door-way of the College Chapel (as also seen in the accompanying illustration) represents King Edward IV. and St. John Baptist on the right of Blessed Mary Magdalene, and St. Swithun and the illustrious founder on the left.

The important debate in the House of Lords last Tuesday on the motion for the Second Reading of Lord Grey's Bill for the abolition of the Declaration required to be made by the Sovereign on his Accession, naturally brought down to Westminster a large number of Peers, the Episcopal Benches especially being well filled. The discussion lasted for three hours, and included seven speeches in favor of the Bill, and four against. The noble Earl (a relative, by the bye, of Lord Halifax, and both a strong Liberal and Imperialist), in moving the second Reading of his Bill, appealed to the House no longer to retain on the Statute Book "a Declaration which was antagonistic to the interests of the Empire, and was a thorn in the flesh of our fellow Roman Catholic subjects." He argued that the Declaration was wholly unnecessary, as its object was sufficiently attained by the terms of the Bill of Rights and the Act of Settlement. The

Archbishop of Canterbury, speaking on behalf of the Spiritual Peers present, ventured to think that there was a widespread feeling, not only in that House and the country, but also in the colonies, that the matter could hardly be allowed to remain indefinitely exactly where it stood. However, he supposed it was true that the nation had distinctly made up its mind, as the outcome of historical events 200 years ago, "that a man or woman who held the reins of Sovereignty in this country should be subjected to a test as to the attitude which he or she took as a member of the national Church as definitely prescribed by law, should make a declaration to that effect, and should specially show that the sovereignty was not held by one who belonged to the Communion of the Roman Catholic Church." But so long as the Declaration was unambiguous in its terms, and was effective for its purpose, "every word ought to be avoided which could fairly cause a moment's pain to good men who entertained different opinions, or who belonged to the Communion from which the Sovereign was debarred." The practical question was, did the Declaration which they all heard their Sovereign make two and a half years ago from that Throne violate principles which he had just stated, and he unhesitatingly said that he thought it did. But when, as a remedy for that grievance, his noble friend proposed simply to abolish altogether the obligation of making such a Declaration, he found himself "obliged to part company from him." It seemed to him perfectly possible to devise a form of Declaration which should be neither offensive nor denunciatory, and yet would meet the difficulty. Such a task, however, should alone be taken in hand by the Government of the day. He did trust that the task might be taken in hand, for which he could assure coöperation on the part of every Bishop on those Benches, "not only as a matter of duty but with glad heart and ready mind."

The Duke of Norfolk, speaking as a Roman Catholic Peer, felt that the honest and straightforward course would be to remove the Declaration altogether. Lord Stanmore (of the E. C. U. Council) showed that the executive was no longer in the hands of the Sovereign, and any necessity there might have been held to be for the Declaration had passed away. The Duke of Devonshire, as spokesman for the Government, did not think it would be desirable for the House to vote against the Declaration, on the ground that its abolition would provoke a



VIEW SHOWING THE OUTDOOR PULPIT, MAGDALEN COLLEGE, OXFORD.

bitter controversy throughout the length and breadth of the land. Lord Rosebery, who also opposed the Bill, expressed a hope that if the Government should eventually take this matter in hand, it will not be "without careful consultation and the complete coöperation both of the Bishops and the Roman Catholic Peers." On the House dividing, the Bill was rejected by 109 to 62.

The promoters of this truly statesman-like Bill may, indeed, feel fairly well satisfied with the result of the division; for, of course, they could hardly have expected to carry the Second Reading. Time as well as reason is yet on the side of such a Bill. It seems many pities, however, that the successor in the Primacy of St. Anselm and of St. Thomas of Canterbury could not, for the moment at least, have divested himself of his opportunism, and taken a truly heroic line in the matter. Surely the Accession Oath—a glaring anachronism though it be—had better be left in its pristine and racy Protestantly inspired form until it is completely swept out of the Statute Book, than to be patched up to a state of little more decency but in such a manner (as it surely would be) as still to remain offensive to English Catholics, if not to Roman Catholics.

Earl Russell's infamous Bill for the abolition of the whole matrimonial law of this country was down for the Second Reading in the Lords one day last week, but was thrown out without a division. The Deceased Wife's Sister Bill and both so-called Church Discipline Bills—*excuse me*. Here is how the obituary notice of the Deceased Wife's Sister Bill reads in the *Daily News*, which is one of the mourners: "By dint of hard, steady talking, these young men [Lord Hugh Cecil and Mr. Winston Churchill] and some older men, who ought to have known better, have succeeded in killing the Deceased Wife's Sister Bill in Grand Committee." The Southwark and Birmingham Bishops' Bill has now been read a second time in the Lords.

The 44th annual report of the English Church Union (which was presented to the members and associates of the Union at the General Meeting on Thursday last) shows that during the past year 2,316 communicants added their names to the Roll either as members or associates, of whom only 82 were clergymen. The President and Council have again the satisfaction of recording the elevation to the Episcopate of a member of the Union, the Rev. W. L. Vyvyan, who has become Bishop of Zululand in succession to another E. C. U. member in the person of the present Bishop of Pretoria; whilst amongst those members of the Union who have departed this life mention is made of Dr. Taylor, Bishop of Quincy (U. S. A.). In their *résumé* of the main ecclesiastical events of the past year, the authors of the report refer to the falsely called Church Discipline Bills (now deceased), and also to the anti-Clerical Education Act, and then go on to touch on the unhappy events that have taken place at St. Michael's, Shoreditch; though they might, they say, have passed them over in silence, as the Union was not officially concerned in the matter. The point really at issue, they state, was a simple one, namely, "whether a parish priest may continue to use public services in his church, other than those authorized, without the sanction of the Bishop." To that, in the opinion of the E. C. U. authorities, there can be but one answer—"he cannot do so." Proceeding, they say:

"The course Mr. Evans saw fit to adopt is to be gravely regretted. He not only refused to obey where obedience was due from him as a Catholic priest, but . . . he has endeavored to represent that loyalty to the Catholic Faith as taught by the great Fathers of the fifth century compelled him to resign his benefice. He has effected this by placing upon the Articles, and especially Article XXII., an interpretation antagonistic to the literal and grammatical sense in which assent to them is required. He has repudiated the interpretation which ever since the publication of Tract XC., has obtained a firm hold amongst us, and is generally acknowledged to be at least a legitimate interpretation. He has thrown over the great authority of such theologians as Bishop William Forbes of Edinburgh, and Bishop A. P. Forbes of Brechin, Dr. Pusey, Mr. Keble, Sancta Clara, and others of the highest reputation. In doing so he has sheltered himself behind a joint opinion of counsel, Mr. Cripps and Mr. Mackarness." It is, however, desirable to point out, they say, that that opinion did not in any way touch the question of the interpretation of the Articles. Mr. Evans' resignation took place, therefore, "on an entirely false issue." In conclusion, the President and Council refer to the past success of the Catholic movement in vindicating, one by one, various Catholic doctrines and practices enshrined in the Prayer Book, and the other formularies of the Church of England, and then point out that the nature and authority of the Church herself, the relation of local and particular Churches—of the *Ecclesia Anglicana*—to the whole Catholic Church, is the matter now at issue.

The 44th anniversary of the English Church Union was celebrated on Thursday last, with Low Masses in 1,225 churches, and with a Solemn Offering of the Holy Eucharist in London at the Church of the Annunciation, Bryanston Street, W., when the preacher was the Rev. H. F. B. Mackay, of the Pusey House. The annual meeting was held in the afternoon in the Great Hall, Church House, Westminster, there being a large attendance of members and associates.

Lord Halifax, in his presidential address, began by saying that the events of the last twelve months, namely, *inter alia*, the Anti-Clerical Education Act, the so-called Church Discipline Bills, the opposition to the proposed *Requiem* at St. Paul's, and the liberty claimed in certain influential quarters in regard to the use of the Athanasian Creed and to the acceptance of such fundamental doctrines of Christianity as those of the Virgin Birth, and our Lord's Resurrection, all make it abundantly clear that what is really in question is the whole conception of the Catholic Church as such, and the obligation imposed upon us as members of the Church in this country of being true to essential Catholic teaching and practice. His Lordship then proceeded to pay a tribute to the character and worth of various members of the Union in England who had departed this life since the preceding annual meeting; and in concluding this portion of his address, made a graceful reference to one whose name, though not that of a member of the Union, he felt it impossible to pass by. By the decease of Cardinal Vaughan a conspicuous figure, he said, had been removed from English life: "We might not agree with his object, we might question some of his methods, we may deplore things which he said and which he did, but whatever his mistakes, Cardinal Vaughan was a man whose whole life was absorbed in his Master's service. Of singular generosity of character, there was no act of self-sacrifice of which he was not capable. On one occasion he thought he had done me an unintentional injustice. He made me such an apology, so generous to me, so humble about himself, that it won my heart for ever." After referring to some of the things that "make loyalty to our ecclesiastical rulers so hard a task," his Lordship expressed a wonder what can men think in the face of the denial of such cardinal doctrines of the Faith as that of the Virgin Birth and the Resurrection of the Body when they hear the Bishops of the Church denouncing as the chief dangers of the times a less or greater use of incense and the Reservation of the Blessed Sacrament for the sick. "Is it wonderful that they should ask themselves, Can such be indeed true rulers of the Church of Christ? No one can deplore all that has happened at St. Michael's, Shoreditch, more than I do. I can have no doubt that when a Bishop forbids a service not prescribed by the Prayer Book, obedience to such injunction is a positive duty, but for all that, and judging as severely as you please much that has occurred in connection with St. Michael's, weighed in the balance of the sanctuary, which is the greater offense, to recite the Angelic Salutation, that Hail Mary, with which the Archangel Gabriel opened his solemn Embassy from Almighty God to the Blessed Virgin, where it is not ordered in the public office of the Church, or to deny that Birth of a pure Virgin on which rests all our hopes of grace and salvation here, and of glory hereafter? Forgive me if I speak warmly, but such things seem to me to be examples of the hypocrisy, which is condemned by our Blessed Lord Himself in His denunciation of the 'Scribes and Pharisees, Hypocrites.'" Before dismissing this subject, his Lordship indulged in one other observation. What has been the result, he asked, of the "Declaration" as to doctrine and ritual and the duty of loyalty and obedience sent round to certain clergy, and published in the public prints? "Why, that the Declaration is found to cover the use of the precise things and practices on which have been founded all the charges of disloyalty of which we have heard so much of late, and that those who have made themselves responsible for those charges are now declaring with unanimous voice that it is precisely this literal, historical interpretation of the Ornaments Rubric to which they object, and which is the root and ground of their protest. It all comes back to this, that it is the repudiation of the authority of the Judicial Committee of Privy Council in spiritual matters, and the claim on behalf of the Church of England to historical continuity in doctrine and practice, as endorsed and emphasized by the Ornaments Rubric, which constitutes the real ground for the charges of disloyalty which have so freely applied of late to the members of this Union. We could hardly have expected so complete and speedy a justification of our whole position." A Resolution, laying down certain principles which the E. C. U. is bound to uphold in relation to Church Discipline, moved by the Rev. C. J. Ridsdale, and seconded by Mr. Athelstan Riley, was adopted.

The Primate and Archbishop of York have expressed their willingness to receive a deputation representing the signatories of the Moderate High Churchmen's "Declaration" at Lambeth Palace on Saturday, July 11th. The signatories number in all 3,850. Canon Hensley Henson, in a letter to the *Times* yesterday, appears to be very much concerned lest the position of the English Church Union should indirectly derive support from the signatories to the "Declaration"; and therefore ventures to

[Continued on Page 410.]

## CORPUS CHRISTI IN PARIS.

Outdoor Processions from two Notable Churches, without Interference from the Authorities.

## DISORDERLY SCENE IN THE FRENCH CHAMBERS.

Hats Conferred on Three Cardinals.

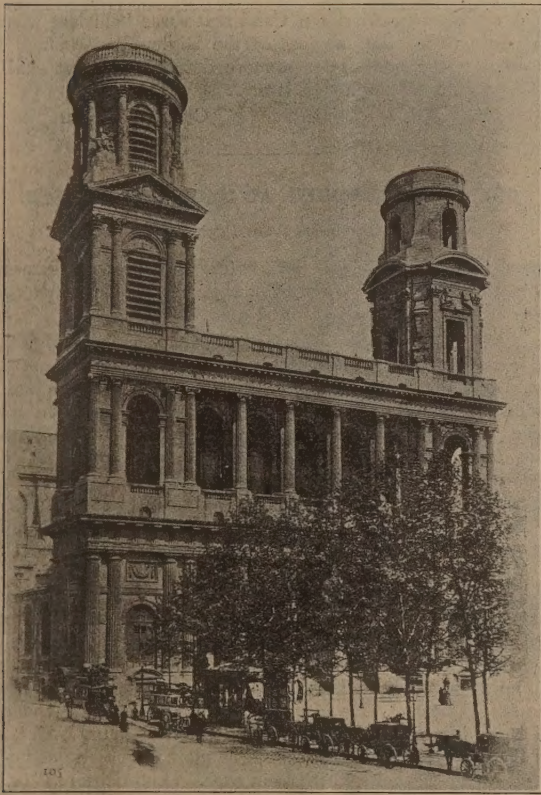
## RUSSIAN NEWS.

PARIS, July 1, 1903.

THE *Fête-Dieu*—Festival of the Corpus Christi—was looked forward to in Paris with more or less anxiety by all. Certain *curés* had been requested to forego the usual procession within the precincts of their churches but without the actual walls, in view of possible disturbances. Processions are forbidden in the streets of Paris and in large towns in France, but have always been permitted under the conditions above alluded to. The answer of the *curés* seems to have been that they would interrupt nothing of their usual customs, but assert their rights in this respect—or what are considered the rights of the faithful. Happily, no troubles occurred.

At the well known Church of the Madeleine the large doors were thrown wide open at 11:45 and the procession emerged, headed by trumpeters. The usual halt took place at the chapel of the *Reposoir* at the eastern end of the church, between the latter and the outer walls. At the final benediction, when the *curé* raised the *ostensoir* for the faithful to behold, men and women knelt and uncovered.

At Saint-Sulpice, the large representative church on the farther side of the Seine, the usual customs were also carried out, and with equal dignity. A *reposoir* altar was placed before



CHURCH OF S. SULPICE, PARIS.

the central door of the church, at which the habitual pause was made. There were no disturbances.

At the Church of St. Thomas d'Aquinas the benediction was given to the faithful from before the outside of the great door.

The professional "*anti-religieux*" who, though knowing that in Paris they will have no success in interrupting the solemn offices of the *Fête-Dieu*, had betaken themselves to the provinces, succeeded in causing some disturbances, especially at Nantes. But on the whole, less trouble than was anticipated took place.

## DISORDERLY SCENE IN THE FRENCH CHAMBERS.

I have before me several and consecutive accounts of the rather sad progress of the Congregation and Association con-

test. The battlefield is strewn with those who, had words been swords, and angry feelings dynamite, would have represented a very respectable death-roll. As it is, they live to tell the tale.

The scene of Wednesday, 24th June, is best described in the words of the London *Times* of the following day:

"To-day's fall of thirty centimes in the Perpetual Three per Cent. Rentes is ascribed by both the *Temps* and the *Débats* to sales brought about by the result of yesterday's Sitting of the Chamber, though the victory of the Government was fully expected. The violence and intolerance of the majority were quite extraordinary. When M. Buisson said, 'We will not permit the Congregations to re-establish themselves in towns and villages, and then teach the children to lie,' the Opposition protested strongly, and the murmurs soon merged into the singing of the '*Marseillaise*,' which was answered by the Government majority with the '*Carmagnole*' and the latest Boulevard ditty, '*Viens, Poupoule*.' The uproar at last became so great that M. Buisson had to leave the Tribune. M. Aynard, Moderate Republican Deputy for Lyons, took on himself to reply to the attack on the Congregations, and said that he preferred to leave a House in which such unwarrantable words were used. On quitting the Chamber he was followed by about a hundred of his colleagues of the Centre and Right.

"A few minutes later M. de Castelnu, Independent Republican Deputy for Saint Affrique, in the Aveyron, vainly attempted to address the House. His voice was drowned by the slamming of desks and vociferations of all kinds. He also left the House with other Deputies, who, meeting in a committee-room, drew up and signed the following protest:—"The Ministerial majority having systematically refused to support an Amendment, the whole of the Opposition withdrew in a body from the Chamber, protesting against the tyranny of a majority that refuses discussion and no longer respects the Tribune. The Opposition leaves the responsibility to the Government majority for its acts of violence, provocations, and violations of liberty."

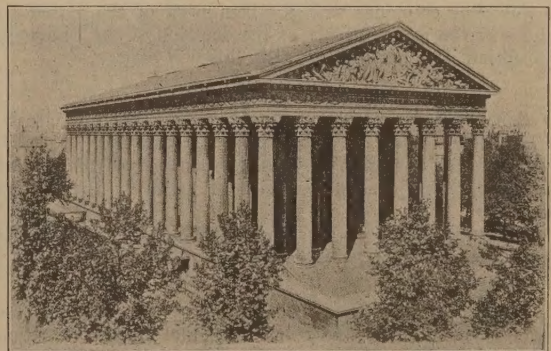
"Even the Ministerial *Temps* describes the measure voted by the Chamber yesterday as 'vexatious and illegal.' 'It converts the Associations Law into a measure of police against individuals, into a hunting down of men, as M. Buisson himself confessed. In a word, yesterday was a bad day for Liberty and also a bad day for the Republic.' It is scarcely necessary to add that the Bill is condemned by every Conservative and Moderate Republican journal.

"M. Denys Cochin will question M. Delcassé regarding the contradictions contained in the new Yellow Book on the negotiations with the Vatican. It will be remembered that under M. Waldeck-Rousseau's régime M. Delcassé informed Cardinal Rampolla that the Associations Law would not have a retrospective effect, and that, consequently, the schools established by the Religious Orders previous to that Law coming into force would not be interfered with. When M. Combes took office he acted in a directly contrary sense; he has already closed thousands of those establishments, and is preparing to close many others."

Since this the damaging speech of M. Waldeck-Rousseau in the Chambers, on the subject of the Congregations, has had an effect that has surprised both sides and brought down the Government majority from 100 to 16.

## EXPULSION OF ENGLISH BENEDICTINS FROM DOUAI.

The world is full of contrasts. The period of grace accorded to the Monastery at Douai expires on the 6th of July, and on that day, which, curiously enough, is the day upon which



CHURCH OF THE MADELEINE, PARIS.

President Loubet lands in England on his official visit, the present Government terminates by force the hospitality the French nation has accorded to English Roman Catholics at Douai for more than three centuries. The confraternity have not waited, however, to be expelled by force.

Abbé Larkin and his 19 Benedictin monks, together with their 73 pupils, left Douai last week and have arrived in Lon-

don. The party were received at Charing-Cross station by a large gathering of Roman Catholics, clergy and laity, headed by the Roman Catholic Bishops of Southwark and Plymouth—Drs. Bourne and Cahill. An illuminated address of welcome was presented to the fathers. The Pope sent his blessing, and Cardinal Vaughan, through his secretary (Monsignor Dunn), forwarded a cordial welcome to the monks and the students under their charge. The Benedictines will resume their work at Woolhampton College, near Cirencester, which has been placed at their disposal by Mr. Cahill.

The question is again being raised: "What compensation?" For more than three-quarters of a century the property belonging to the English College at Douai has been administered in France by the *Bureau des Fondations Anglaises*. The revenue disbursed by this bureau is derived from the rents of English properties still existing, like the houses in the Rue St. Jacques at Paris, formerly the English Benedictin Monastery, and the college itself at Douai, or from funds derived from the sale of other English properties. During this time, whilst the French Government have insisted upon retaining the administration, they have always allowed that the property was that of *des établissements Britanniques*. Nor, indeed, could they do otherwise, since these properties were preserved during the most lawless period of the French Revolution simply because they were English.

#### ROME.

On the 25th of June a public Consistory was held at the Vatican, when His Holiness conferred the Hat on the new Cardinals, Monsignor Caviechioni, Fischer, and Nocella. The Cardinals entered the Vatican for the first time in their scarlet robes, escorted by Swiss Guards. They proceeded to the Sistine Chapel, where they took the oath in the presence of the principal dignitaries of the Church.

While this ceremony was in progress, the Pope, seated in the "*sedes gestatoria*," entered the *Sala Regia*, amid the applause of the invited guests. The new Cardinals were then introduced and, after paying homage, received their Hats from his Holiness. The Pope then opened and closed the mouth of each one, as a symbol that henceforward their deeds alone were to be accounted. Having given the Benediction, the Pope returned to his private apartments and, on the advice of Dr. Lapponi, retired to rest. He is said by those present to have been extremely weak.

The King of Portugal will replace the Pope in giving the biretta to Monsignor Aiuti, nuncio at Lisbon. The King of Spain performs the same office for Monsignor Herrera y Espinosa (Archbishop of Valencia). The Emperor of Austria bestows the envied distinction on M. Kaschthabi (Salzburg). The Emperor of Germany is disqualified, on account of his Protestantism, so Mgr. Fisher has been obliged to go to Rome; he appeared there, it is said, with a good deal of distinctive pomp.

The Sacred College counts now sixty-five members. There are five vacant Cardinal's hats.

It seems probable that the Pope will not hold any further Consistory for the creation of Cardinals until the autumn. As this time coincides with the beginning of the fiftieth year Jubilee of the promulgation of the doctrine of the Immaculate Conception, it is not unlikely that this will happen.

#### THE EAST.

A newspaper bearing the euphonious name in Greek of *Ecclesiastical Truth*, is responsible for the text of a letter written by the Patriarch of Constantinople to all the Orthodox Churches, asking for an exchange of views on the following questions:

1. What can be done to secure agreement among Orthodox Churches and to defend the Faith against the opposing spirit of the age?
2. Is now the time to begin to prepare the ground for some "rapprochement" of a kindly and reciprocal nature with Roman Catholics and Protestants?
3. How to facilitate the union of Old Catholics with the Orthodox Church?
4. To come to some decision agreeable to the Orthodox Church of the East on the subject of the Church Kalendar.

It is said that the Tzar of Russia has prompted the Patriarch to take the initiative in these propositions.

I cannot but think that it must have been some puissant influence brought to bear, which alone could have induced the

measure alluded to. Orthodoxy rests on her proud and impregnable position, "*j'y suis, j'y reste*." Heretofore advances of this description have always come from the other side.

Apropos of the endeavors made and being made by Germany and Italy to supplant France in the protectorate of Roman Catholics in the East, the Russian newspaper "*Nova Vrenika*" writes sympathetically with France. It quotes M. Delcassé's declaration that the protectorate in question mostly concerned French citizens, and goes on to mention that, motivated by this, other powers believed themselves justified in making advances to Cardinal Rampolla on the subject.

The newspaper triumphantly adds: "The Cardinal absolutely rejected any such measure in an interview with M. Von Bülow, grounding his reply on the fact that from time immemorial, that protectorate had been in the hands of France."

A correspondent writes from Ekaterinoslav, June 15: "Feeling in regard to the recent anti-Semitic outrages in Kishineff and Dubossari has considerably abated among the Jewish population in the principal towns in south Russia. The talk of Jewish reprisals on the Russian population in certain southern centres thickly populated by Jews is all nonsense. The Russian Jews as a class are the reverse of disorderly or revengeful. The sympathy manifested for the Jews of south Russia throughout Christendom has elicited very great satisfaction among the Jewish population of Russia. It is only right to credit the greater portion of educated Russians with entertaining a feeling of profound sorrow at the Kishineff atrocities and of disgust just as profound at the vile tactics of the anti-Jewish agitators."

#### BADEN-BADEN.

A satisfactory Anglican Conference was held last week at this place, under the auspices of the Right Rev. Bishop Wilkinson. In the next letter a more detailed account shall be sent; space does not allow of it now.

July 1, 1903.

GEORGE WASHINGTON.

#### OPEN-AIR PREACHING AT MAGDALEN COLLEGE.

[Continued from Page 408.]

suggest to said signatories that, before they present themselves before the Primate on July 11th, they should dissociate themselves from the "views" of the Union.

Yesterday week was observed at St. Alban's, Holborn, as the Feast of the Patronal Saint. The High Mass was at 11 A. M., when the church was crowded, both on the men's and the women's side. The music was Gounod's "*Messe du Sacré Cœur*." After the service luncheon was served in the Holborn Town Hall, the Rev. R. A. J. Suckling, vicar of St. Alban's, presiding. The chairman, in proposing the toast of "The King," referred to the edict which had recently emanated from the See of Winchester as that "most Papal and most unfair utterance." The Rev. Dr. Christian, rector of the Church of St. Mary the Virgin, New York, proposed the health of "The Preachers"; about whom, he said (to quote from the *Church Times*), he knew nothing, but took it on faith they said what they ought to have said, and in the proper way." He supposed he ought to feel embarrassed, being among so many strangers. But he always felt at home with Catholic laity and Catholic Priests. (Cheers.) He also thought that if Father Suckling had been, like himself, out of England for twenty years, and had then returned again, he would be more optimistic about the spread of the Catholic Faith than ever. (Loud cheers.) Continuing (to quote now from the *Times*), he said:

"He was struck not so much by the fact that incense, vestments, and lights had been introduced in a great many additional parishes, as by the fact that by the attitude and action of priests at their Altars, Catholic doctrine was believed. This was the case even in places where the doctrine was not yet expressed in outward ceremonial."

The Rev. T. A. Lacey has resigned his benefice at Madingley, in the Diocese of Ely.

The *Life of Father Dolling*, by the Rev. C. E. Osborne, has now reached its fourth impression. J. G. HALL.

"You were brought to Holy Baptism when a child and received into the Christian family, and the only thing now for you to do is to behave as if you belonged to it."—*Our Family Ways*.

## CHAPEL OF THE ADVOCATE OPENED.

Another of the Bronx Missions in New York has a House of Worship.

## COURT DECISION AFFECTING CHURCH INTERESTS IN THE BOROUGH.

Improvements at St. Bartholomew's.

THE Chapel of the Advocate, one of the Bronx missions started by Lay Helpers, used for the first time last Sunday its new building. The site, a plot 75 x 100, was bought for the Archdeaconry by Trinity parish. At one end of the plot was an old dwelling house which has been remodelled and added to, and a roomy and comfortable parish house provided. The total cost of the reconstruction of the building and its furnishing was \$6,000, most of which was raised by the people attending the chapel. The whole main floor is an auditorium with a seating capacity of 450. At the front, adjoining the entrance, is a par-



CHAPEL OF THE ADVOCATE,  
BRONX BOROUGH, NEW YORK CITY.

ish office and choir robing room, and in the rear a small extension gives space for a pipe organ. Upstairs in the front is the primary class room to seat 250. There is a large basement to be used for a gymnasium and for entertainments. There remains unoccupied 50 x 100 feet of the plot and it will be ultimately used for a parish church, the present building then to be used only as a parish house. The Rev. T. Manley Sharpe is priest in charge.

A decision has just been made regarding New York's transit facilities that will have a direct bearing on the Church's parishes and missions in the Bronx. The plan approved is the connection of the subway system, now building, with the elevated railroad at 149th Street. This means the opening of the railroad to West Farms and intermediate sections before the date of opening of the whole subway transit system, and will move forward by at least six months the connection of the sections reached with the City Hall and other down-town points. St. Peter's, Westchester, Grace Church, West Farms, and St. Margaret's, are parishes directly affected, as are the Atonement, Holy Spirit, and St. Martha missions. The missions were placed because of an expected development of their neighborhoods with the completion of the new transit system, and with the parishes named, cover all the strategic positions in the section.

The front of St. Bartholomew's Church has been enclosed by a temporary high board fence in preparation for the setting of the bronze doors which are a part of the Vanderbilt memorial entrance. Most of the other work on the memorial was done last summer and the placing of the doors will complete a work which is said to have cost \$250,000. The church will be kept open through this month but will be closed for a few weeks in August for cleaning and interior repairs.

The Rev. Drs. D. Parker Morgan and George M. Christian returned from European trips last week, both coming on the *Germanic*. Dr. Morgan has been in Wales and will spend the remainder of the vacation at Copake Iron Works, within a short distance from New York. The Church of the Heavenly Rest will remain open all summer.

## A RUSSIAN PRIEST ON "WHAT IS TRUTH?"

THE Reverend Father Sebastian, priest and titular abbot of the Orthodox Russian Church, preached at the Church of the Advent, San Francisco, on the evening of the Third Sunday in Trinity. What is truth? he asked. It is the question that procurator sneeringly asked of the accused Innocent Man. To-day it is asked rather despairingly than sneeringly by the skeptic. It is the question that the Catholic Church answers.

You know the unhappy divisions of the Church. The most prominent branches holding claim to Catholic truth are three. The most ancient and for several reasons the first among these branches is the Orthodox Eastern Church. Then follows the Anglican with her several sister Churches. The third is the Roman. In divided Christendom there is still another large party, the Protestants, holding claim to "Bible Truth." Bible truth is only a part of the whole truth, and without the whole and complete organism, must be something vague and abstract, and cannot be efficient for the eternal harmony of God's complete creature, the Church.

You have had many opportunities to learn of your own branch of the Church. I am happy to feel able to say that the day is not far distant when the East and your part of the West will be one in the Catholic Church of Christ.

I wish now briefly to review my own Church, which is obscured from you, in a part of the world not much known. It has lived through the tortures of the rending asunder of the Empire, the Moslem sway, the Crusaders' greed; has been trampled by the Mongolian horde, has had to meet all the heresies from Judaism to Mohammedanism, and lastly, to undergo patiently the trials of the new power rising in Rome. Its last trial has been to bear the cross of scorn from the sectarians, the would-be restorers of primitive simplicity, which they seem to think was lost to the Church because they lost it in their Babel-chaos of conflicting claims. It is a much enduring, patient Church, the Church of the martyr—still living with an ever bright glow of youth, after its severe purification in the blood and fire of ages. It is sanctified to God by its journey through a terrible desert—is the Orthodox Church of the East, the most ancient of the divided branches of Christendom.

The Orthodox may be asked What is the truth? It is dear to him; it is his life; and for fear of corrupting truth or showing the slightest signs of carelessness, the Orthodox strictly adheres to the ancient rules of the Holy Fathers, and will not even change his ritual. He will tell you Christ is the truth. This is the truth we must study and receive, and acknowledge the power of it. This is "the one thing needful," "the precious pearl." In its perfection it is incomprehensible. In the Old Dispensation it was hidden behind a veil. But now the Truth is incarnate. It appeared as day, arose as the sun in a clear sky, that all might see, love, receive it. It was given that we might appropriate it, to flow into and unite with, the life of all, by hearing, by seeing, by feeding, in our communions.

In the early days of Christianity there was no necessity for the Church to be called Orthodox. Then all Christians with one mouth and one heart glorified and hymned the all honorable and majestic Name of the Father, and of the Son, and of the Holy Ghost. They needed only the simple, beautiful name of Christian. But now, since the Church has been divided by mighty Rome drifting away from the simple, apostolic ruling, and venerable codes of universal assemblages of the Church, and sweeping in her proud and attractive train half of Europe, and in her turn causing to come into being Lutheranism, Calvinism, and all these young 'isms, the Church of necessity must distinguish herself from other bodies. So she calls herself Orthodox in distinction from the heterodox. She is the One Holy, Orthodox, Catholic, and Apostolic Church.

It is our duty to speak boldly the truth, to express it in its nakedness. "What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye on the housetops." Do not then be afraid to call yourselves Orthodox Christian, since you are all called to be children of the common Kingdom, and to which Jerusalem, Antioch, Alexandria, Athens, Constantinople, Moscow, Paris, London, New York, and San Francisco, have as good and in a few instances a better claim, than Rome, the Capital city of Italy. "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven."

## BROWN BROTHERS IN CHRIST.

BY THE REV. JOHN A. STAUNTON, JR.\*

## I.

SOME months ago I was at Asturias, a town on the west coast of the Island of Cebú. It was a Saturday afternoon. The tide was going out, and the wind was light and contrary. I had been compelled to give up my plan of reaching the *pueblo* of Tuburan that night, and was forced instead to seek anchorage near the shore at Asturias, where the retreating tide would leave the small sail boat, in which I was coasting the Island, sheltered from the southwest monsoon and on a bottom of sand. For at low tide the whole coast bristles with coral reefs which are dangerous to approach. My anchorage was within two stone's throw of the old church at Asturias, which, it must be confessed, had seen better days. Indeed, the whole town had suffered much in the insurrection, when the chief buildings had been burned.

About four o'clock I came ashore and followed the winding path which led to the east end of the church. It was my intention to call on the old and blind native priest, Padre José, whose acquaintance I had made on an earlier visit.

I had almost reached the church, when I heard the sound of chanting and noticed a procession approaching the main entrance. I stood back in the shadow and watched this procession. First came three boys, a crucifer and two candle-bearers. Their broad, bare feet showed beneath their cassocons, and their brown necks and faces were made still darker by the white of their little surplices. Then after an interval came the padre, aged, infirm, blind, yet performing faithfully the burial rites for a lamb of his flock. He leaned heavily on the shoulder of a young man who walked beside him. He took each step carefully, as if fearing to stumble. He wore the usual vestments for the office which he was conducting. His acolytes walked beside him carrying the accessories necessary, the pot of holy water, the sprinkle, and the smoking censer. I am not sure that one of them did not bear a book and a lighted candle, though the good priest needed neither. His eyes were sightless, but the office of burial which he had used in the past over so many of his parishioners he was now singing from memory. There was a pathetic quaver in his voice as he chanted the psalms of the office. Perhaps he had deeply loved the little child whose body was being carried behind him in the quaintly ornamented coffin; perhaps the mourners, who likewise chanted from memory the answering responses, had lost their only boy or girl, and he sympathized with them; perhaps, though, it was only a natural sadness which he felt because he must now depend on the leading of another at the entrance of his own church, where he had so often directed the performance of the sacred rites himself. Whatever it was, the quaver in the old man's voice was enough to bring tears to my eyes, and to cause me to say a prayer, not only for the old priest, but for myself, that in old age I might be found one-half as devoted to duty and as faithful as he.

While we Episcopalians are accustomed to consider any other religious system than our own as necessarily wrong and in need of conversion, we are apt to forget that so great a change has come over the face of Episcopalianism in the course of the last fifty years, that a communicant of the sixties, could he come back for a while, might find considerable difficulty at first in identifying with certainty the system to which he belonged. And perhaps this change will continue.

This consideration ought to make us less zealots, though equally zealous. It surely ought to be a part of modern missionary work to learn appreciation of the good that there is in other peoples' religion, while yet we seek to get them to profit by the superior excellencies of our own. For our Lord came not to destroy but to fulfil, and whatever else it may be, doubtless that system is not Christian which begins with destruction. So much has been written to make public the sins of "our little brown brother" and the iniquities of his Church, that perhaps

our Lord will pardon a poor missionary who allows his zeal to slacken, for an instant, and so far forgets his calling as to dwell with satisfaction upon the virtues of the people whom he is sent to, and some of the excellencies of the system which has taught them their Christianity.

There is a peculiar characteristic which I have noticed among "humans," that a thinking man may give utterance to the broadest of ideas and meet in every conversation with nothing but flattering approval, but at his first attempt to express his broad sympathies in a practical way by action, he is called down, or pulled down, by the very men who before had patted him on the back. Talk of freedom and equality is pretty general everywhere now, but a newspaper from the States announces that a white lady has just been arrested in Washington because she made the mistake of riding in a street car with colored folk. Without multiplying examples of a fact which every Churchman at least is historian enough to know to be true, I may suggest the question whether our policy in "Cath-



ST. MICHAEL AND THE DRAGON.  
OUT-DOOR GROUP, ARGAO, CEBU, PHILIPPINES.

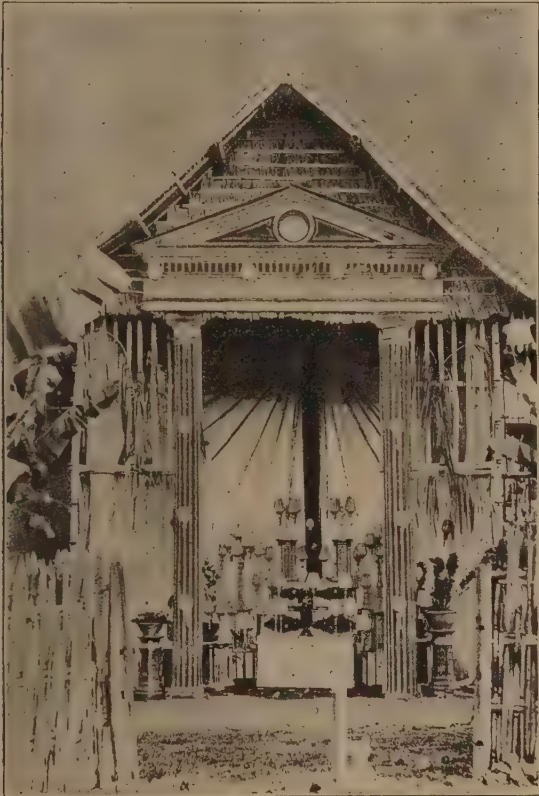
olic" countries has not universally been, first strenuously to assert the Catholic nature of our Church, and then strenuously to oppose all features of doctrine and worship which, in the minds of the people of the country at least, pertain to Catholicism? To ask this question is not to criticize the Church, but to draw attention to a possible defect in our methods due to narrowness of vision and lack of what is sometimes called "statesmanship." It is an advance that, in the Philippines, other policies are to prevail. The Bishop has announced plans which are aggressive solely against vice, and are sympathetic towards virtue, even though it should be the product of a Romanized Catholicism. So I write now rather of our "brown brother's" virtues than his vices, because it is not an approved modern method of healing, to plaster sores with mud.

One comes to a religious country on coming to the Philippines: to a people backward, unprogressive, undeveloped, uneducated except in those things which pertain to religion. In this field one type of Christianity has reached its development, under present intellectual conditions. The people are Christian as naturally as they are human. A few days after they are born, all children are made Christians. It is probable that one would have to enquire among the mountain bands of outlaws called *Ladrones* before he could find in this large and thickly populated Island of Cebú, a man or a woman who is unbaptized.

\* Acting under Bishop Brent's advice, Mr. Staunton last year investigated religious conditions in the Island of Cebú. Some of his conclusions in regard to work among the *Christian* Filipinos are presented in this paper. Mr. Staunton's permanent station has now been assigned him, at his own wish, among the *pagan* Igorrote Indians in the mountains of Luzon. The Spaniards were never able to convert these people to Christianity. Mr. Staunton asks special funds for this truly missionary work. A church (60 ft. by 25 ft.) has already been begun, but can not be completed unless generous contributions come from without. Money orders payable at the post-office at Baguio, Benguet, P. I., can be sent directly to Mr. Staunton or be made payable to Bishop Brent, in Manila.—EDITOR L. C.]

Life in the Church is as natural a part of existence here as is life in the family. Babies play about the altar steps during the singing of Mass, and disturb the ceremonial as little as do the dogs which walk here and there among the worshippers, or lie beside their masters on the pavement. In the midst of a crowded congregation the birds fly back and forth overhead, perch on the cornices or on the decorations of the altar, and twitter with the music. This is so usual an occurrence that nothing is thought of it. Indeed, I have seen a rooster and hens very much at home in a gallery of a sanctuary where Mass was being said, and, strange to say, they seemed not at all out of place. The Filipino church truly suggests a sanctuary which beast as well as man may come to, and from which, least of all, are the children banished.

And so the children grow up, taking a natural part in all religious observances and knowing nothing of a violent wrench or change in their life when they "profess religion." Almost



ROADSIDE SHRINE, TEMPORARILY ERECTED.  
CEBU, PHILIPPINES.

as soon as they can walk, the children take part in the regular out-of-door religious processions, or, assisted by their parents, they hold processions of their own, carrying crosses and candles and little images of our Lord and of the Saints whose feast they are celebrating. Children's voices singing the Rosary ring out sweet and clear in the evening air; and in the many towns and villages by the sea-side their voices carry far over the waters in which twinkle the lights they bear.

One can best observe the life of these people in *pueblos* and *barrios* where they have been undisturbed. For in towns where there are many Americans the people have a natural reluctance to run the gauntlet of jests directed against their religion or customs. And it is the exception when an American is sympathetic towards anything Filipino, and least of all towards the Filipino religion. One might think the universal American prayer to be "Lord, I thank Thee that I am not as other men are, or even as this *Goo-goo*,"\* but for the fact that in the Philippine Islands an American seldom gives evidence by bending his knee or other posture that he is saying a prayer. Though I have travelled widely and have spent nights with many American companions, I have seen only Roman Catholics kneel to pray before getting into bed.

\* *Goo-goo* is the contemptuous epithet given by Americans to all natives. It is in very general use.

Permanent out-of-door shrines and niches containing some sacred emblem or symbol are of not infrequent occurrence by the roadside, and these with the many pictures in the churches have their influence in teaching the more salient facts of the Bible and of Church history. An accompanying photograph is of such a shrine. It is of the *San Miguel* of Argao, on the Island of Cebu. It stands on one side of the plaza in front of the church. We may not admire the art, but we can readily see how it will teach the story of the conflict of the Archangel and the dragon. The statue stands for the idea, it is representative, that is all; and even were the sculptor St. Gaudens doubtless the figures would not be more true to life. A sliding door and a padlock will be noticed at the right of the shrine. These were church and town.

Temporary out-of-door shrines or chapels are erected wherever a family or a group of families celebrate a birthday or the feast of a patron saint. Relatives and friends gather for one day or several, first to join in the common worship, and then to have a good time together. And it is as natural for the Filipinos to pray as to eat. I was at a dinner party at the *pueblo* of Sogod, Cebu, at the time of *fiesta*. All were enjoying intercourse with neighbors, when the church bell sounded eight, the usual hour for the evening family prayer. All rose at once from their seats, and for about five minutes joined in the prayers which were led by a young layman who was present. Then, at once, all was merry social intercourse again. Religion and life are inseparable in the Philippines. Among all classes and at all ages one is as natural as the other.

(Concluded next week.)

#### THE NAME OF THE CHURCH.

SUPPOSE that when our Nation came into existence, it had assumed as its name "The Atlantic States." We have an idea that, as the Republic expanded and at length reached the Pacific Ocean, there would have been a demand for a change of name—a demand which the people throughout the land would have recognized as just and reasonable—a demand which, therefore, would have been complied with.

We can conceive of no one opposing the change, with tearful eyes and lugubrious voice, on the ground of the sacred associations clustering around the name of the "Atlantic States," although, of course, there would be many such associations.

Now, then: The name "Protestant Episcopal Church" is as poor a name for any Branch of the Church Catholic as "Atlantic States" would be for this Republic which stretches from the Atlantic to the Pacific and which has lately gathered into its grasp a mighty group of Pacific Islands. The rector of this parish is glad to have had the opportunity, at the Convention at Tacoma, of putting himself on record as favoring the proposed change of name.—Rev. Wm. C. Sheppard.

"TALKING about calling the Protestant Episcopal Church by the name in which the members of said Church express their belief in the Creed, namely, 'Catholic,'" says the New Orleans *Times-Democrat*, "by far the keenest and most delightful bit of ecclesiastical wit was displayed by the Bishop Coadjutor of Chicago in his convention address just delivered. Said he: 'It will give weight and dignity to this portion of my address to incorporate into it the noble language of the venerable Bishop of Pennsylvania and of the convention of the Diocese of Pennsylvania. "Our Church here in America," says the Bishop, "has always been Catholic, has never professed any other than the Catholic faith, has never authorized any services without professing faith and allegiance to the whole Catholic body." Nothing could be truer than these magnificent words. The convention in indorsing these words, says, "There is nowhere any question of the Catholic character of the Church to which we belong." Nothing could be better than this. And because the American Church has always been Catholic, because she has never been anything else than Catholic, because she never authorized anything that was not Catholic, because there is no question about her being Catholic, therefore, be it

"Resolved, That she be called Protestant Episcopal. Is this to be the logic of that portion of the Holy Catholic Church known in law as Protestant Episcopal?"

"This bit of ecclesiastical wit went far to cause the Diocese of Chicago to vote for a dropping of the title 'Protestant Episcopal' and the use of the title 'Catholic' as found in the Apostles' Creed, and it is well worth preservation."

THE GREATEST MAN is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God is most unfaltering.—W. E. Channing.

## Helps on the Sunday School Lessons.

Joint Diocesan Series.

SUBJECT—"Old Testament History, from the Death of Moses to the Reign of David."

By the Rev. ELMER E. LOFSTROM.

### THE FAREWELL AND DEATH OF JOSHUA.

FOR THE SEVENTH SUNDAY AFTER TRINITY.

Catechism: Third and Fourth Commandments. Text: Joshua xxiv. 15—"Choose—serve." "But—Lord." Scripture: Joshua xxiv. 1-25.

AFTER the seven years of conquest there was a period of eighteen years of comparative quiet (xxiii. 1). Twenty-five years in all had passed since the Children of Israel had entered the land. Now Joshua was about to die, and he gathered his people together for one last farewell service. It was natural that the place appointed should be the place where they had once before, just after their entrance into the land, been gathered for the service arranged for by Moses (Deut. xi. 29, xxvii. 1-10), to recite the blessings and cursings (Josh. viii. 30-35). That was a service of dedication. This service held twenty-five years later in the same place naturally partook of the nature of an anniversary celebration.

The place was Shechem, between two mounts, Ebal and Gerizim. It is in a valley which breaks through the central ridge of hills which run parallel to the Jordan, and is the only valley-pass between that valley and the coast plain. Travellers tell us that a natural amphitheatre is formed by the sides of the two hills, especially suitable for the arrangement of a multitude, and that a man on one side of the valley can be heard readily on the other side. A stream flows at the bottom, and Stanley thought it the most beautiful spot in Palestine.

Here, on the appointed day, representatives from all the tribes assembled, together with their heads and leaders. After an address to the leaders, Joshua made his farewell address to the whole assembly.

He began by reviewing their history, which showed what God had done for them. At such a place he could not well do otherwise. There could be no patriotic gathering at Bunker Hill monument in which some reference was not made to the patriots who made that site significant. So here, the place itself was eloquent with suggestions. It was the first place where Abraham encamped and built an altar in the promised land (Gen. xii. 6), and there the promise was made to him. Here, too, Jacob built an altar to "God, the God of Israel," and later came back and here purged his house of idols. Here was Jacob's well, where later Jesus should announce that He was the long-expected Messiah; and here they had buried Joseph's bones, which they had carried so long with them on the march. In this one place were combined for them such memories as would come to us at Plymouth Rock, Faneuil Hall, the Liberty bell, Mt. Vernon, and many more. Add to all these memories the distinct one of the service in which they themselves had taken part upon these hillsides twenty-five years before, a service, too, in which they had acknowledged that they were receiving this land as a fulfilment of Jehovah's promise to these their ancestors, and you can readily understand that this gathering at this place was a very significant one to those who came to hear a last farewell charge from their aged leader.

Joshua did not allow the significance of the place to be passed unheeded, and made the most of every circumstance. He made it plain that the nation was at a crisis. A decision must be made which will pledge them to the continued and steadfast service of Jehovah. The purpose of his address is to lead them to make that choice. His recital of God's mercies and the effect of his own example (text) led them to choose aright.

But *profession without a forsaking of sin and without obedience would be of no avail*. So Joshua took advantage of this solemn time to order them to abandon all forms of idolatry, and to make a solemn renewal of the Covenant. That is the meaning of the latter part of the lesson. *It is a renewal of the Covenant*, which had been made first at Mt. Sinai. The Covenant had been broken in the wilderness, but they had been re-admitted into it when they were circumcised at Gilgal. Now that Covenant is solemnly ratified and renewed by the voice and promise of the people. This scene is worthy to stand by the side of the giving of the Commandments from Mt. Sinai in its significance, and that the people were impressed by this scene

and understood the solemnity of their obligation is shown by the record, twice repeated: "Israel served the Lord all the days of Joshua and all the days of the Elders that outlived Joshua." The two scenes, Mt. Sinai and Mt. Gerizim, may indeed be typical of the Law and the Gospel, the second not content with commands or professions alone, but requiring a sincere promise of obedience, the true circumcision of the heart, before the stone of witness, typical of Christ.

Joshua himself, of whom we take farewell in this lesson, has always been taken to be a distinct type of Jesus, whose name he bore. Joshua is "Jesus" in Greek (Acts vii. 45 and Heb. iv. 8, both refer to Joshua). Pearson (*On the Creed*, Art. II.) contrasts the two, looking for an explanation of the name of Jesus in him who first bore it, having his name changed from "Saviour," or "He Will Save," to "God Will Save." Pearson argues that the very name Jesus as applied to our Lord testifies to His divinity, because the angel says (St. Matt. i. 21), His name shall be Jesus ("Jehovah will Save"), because He Himself (Αἰὼς) shall save His people from their sins.

The belief that *Joshua was a type of Christ* arises from other considerations than that of name. "As Joshua succeeded Moses and completed his work, so the Gospel of Christ succeeding the Law, announced One by whom all that believe are justified from all things from which we could not be justified by the Law of Moses" (Acts xiii. 39).

Again, as Joshua renewed the rite of Circumcision at Gilgal and taught at Shechem the necessity of sincere obedience as well as profession, so Jesus brought in the true Circumcision of the heart. Again Joshua led the chosen people into the land of promise and divided the land among the tribes. Jesus brings His people into the heavenly Canaan and assigns them their eternal rewards.

Finally, when his work was done, Joshua retired to his own possession in Mount Ephraim, dwelling there at Timnath-serah the last eighteen years of his life. Jesus, His warfare done, ascended into Heaven and sat down at the right hand of God.

Perhaps, too, the innocence of Jesus is typified by the fact that Joshua is the one character of the Old Testament against whom is recorded no trespass. He alone stands without reproach.

We may find many lessons in the character of Joshua. He was above everything else humble and trustful, and that made him obedient. When he recites in to-day's lesson the past history of the people, not one word is said about his own share in it. He tried to impress the people with the fact that Jehovah is the sole author of that which is done. His trustfulness came from his belief in God's promise, "I will be with thee," so often repeated when he was set apart for his work. And that promise we are told applies generally to all God's people (Heb. xiii. 5).

But although Joshua believed this promise of God, he made diligent use of such means as he could command. God's promise of help does not excuse us from the use of the means that are in our power. Indeed, we may learn from the example of Joshua, that God's help only comes when and as the means we have are made use of. Humble, trustful, obedient, Joshua, because he was a warrior, shows the effect of all these in his splendid courage, which is perhaps the most striking characteristic of the man. But his courage was built on these other virtues, to which we can all attain; for humility, trustfulness, and obedience are the winning qualities of the child of faith (St. Matt. xviii. 4).

"PERHAPS all would agree that we have grown less sectarian," says the *New York Churchman*. "But it is not fair to acknowledge that we still hold the priceless heritage of the Church in a sectarian spirit, as a possession rather than a trust, in the spirit of privilege rather than that of obedience? To the extent that we do, we are a sect and not the Church of Jesus Christ—the one Church for all men. His Church is in the world as a reconciler. Sectarianism cuts asunder. His Church stands for unity in diversity and diversity in unity. Sectarianism forces contradictions where they do not exist, and is essentially divisive and dividing. We make Christianity too much a divine privilege, and too little a divine life. We seek agreement in doctrine and practice to the neglect of fellowship and charity, to the easy and endless breach between things and life. The Church, like the family, ought to stand for relationship, and for the unity of life to the utmost possible stretch of diversity in opinion and practice. The Church is defined by the Creed to be the unity and community of the saints. It is the living oneness of Christians with Christ, and with one another in Christ. We cannot be at unity with God and at variance with one another."

## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### FASTING COMMUNION—DUPLICATION.

To the Editor of The Living Church:

I WANT to thank you, Mr. Editor, for your very commonsense editorial in regard to the priest's fast before the celebrations. I am sure we both agree that fasting is the law of the Church, and that where possible, a priest should observe this law. Yet it must not be overlooked, that most priests in our parishes are placed in very hard, yea, abnormal position, where the usual order of services on Sundays includes an early and late sung Mass with sermon. I can testify that the strain upon a man fasting until one o'clock almost in the day, is great.

But, sir, to come to the point, I think there are times when the law of fasting should give way to the law of charity. Let me state an actual case. Last Easter I communicated almost three hundred people, at the parish celebrations, without any outside aid. This coming after Easter Eve, when I was in church, hearing confessions until almost eleven o'clock at night, made the strain truly great. Yet word came to me that a mission church would go without a celebration on Easter unless I consented to take it; they had tried in vain to get another priest. I felt the physical strain of this extra work upon an empty stomach was too great, but I considered I was justified in breaking my fast and going to this mission congregation. I had eighty communicants.

Now, sir, while the rigorists would fault me, perhaps, I felt that the keeping of the ecclesiastical law of fasting was not of so much importance as the communion of those eighty persons. Perhaps, had I been in a position to do so, I would have asked for dispensation from my Bishop.

On the other hand, while on my holidays, I came across a priest who stated that that Sunday morning he should have matins instead of the usual celebration, because at the early Mass he had inadvertently consumed the ablutions, and so broken his fast. Now, I have no desire to judge my brother, and I know his action has been commended by many, but I could not help asking myself whether he did not owe a duty to several persons who had come prepared to receive at the second celebration.

But there is another question of equal importance to fasting, and one that I would like to touch upon, and that is, the question of a priest duplicating his Masses. Surely this duplication is contrary to the mind of the Church except upon the greater festivals; yet how can it be avoided? To have an early celebration and then put sung matins in the place of the choral Eucharist, is to go back to the old order of things which some of us have striven to fight against.

I often wonder if it would be possible to break through the conventional hours of services and have a full choral celebration with sermon at, say, 8:30 or 9 o'clock in the morning, and plain matins at 10:30 or 11 A. M. This would obviate the difficulty of duplicating, and it would not be much more of a strain upon the people, who come fasting, in order to receive. I must admit I have hesitated to inaugurate this order in our parish, but if any other single-handed priest has ever attempted it, I should like to hear of his experience. HARRY RANSOM.

St. Andrew's Church, Buffalo, N. Y.

### FATHER DUFFY'S COURTEOUS OFFER.

To the Editor of The Living Church:

THE generous offer of Father Duffy to post for the information of the students of St. Joseph's Seminary, Yonkers, N. Y., any list of the books containing the best statement of the Anglican position which may be furnished to him by your readers deserves courteous notice. The spirit which is exhibited in his offer is worthy of praise, and is the spirit which makes for mutual understanding, and for the realization, as he puts it, of "our dear Lord's earnest prayer for unity, made on the very eve of His suffering for us."

I am away from my books and cannot, therefore, do the best justice to his inquiry. But I feel so strongly the need of meeting his offer in the spirit in which it is made that I venture to submit the following fragmentary list for his consideration:

#### 1.—ON THE VALIDITY OF ANGLICAN ORDERS.

E. Denny and T. A. Lacey: *De Hierarchia Anglicana Dissertatio Apologetica*. London. [The original edition dated 1895. A later and revised edition has appeared since the Bull *Apost. Curae* was issued.]

Bull *Apostolicae Curae*. Romae, 1896. The English edition of this is entitled *Letter Apostolic Concerning Anglican Orders*, authorized translation. Published, I think, by Burns & Oates.

*Reply of the Archbishops of Canterbury and York to the Bull Apostolicae Curae*. London: Longmans, Green & Co., 1897. This is issued both in Latin and English by the same publishers. The Bull and the Reply should be read together.

The Preface of the Anglican Ordinal in the Book of Common Prayer. Important as the official definition of the "intention" of our Ordinal—overlooked by the Papal Bull.

*Treatise on the Bull Apost. Curae*. No. 19 of the Church Historical Tracts. London: S. P. C. K., 1896.

Montague R. Butler: *Rome's Tribute to Anglican Orders*. London: Church Defence Institution, 1894. Paper, 1s.

E. Denny: *Anglican Orders and Jurisdiction*. London: S.P.C.K.

#### 2.—ANGLICAN DOCTRINE.

A. P. Forbes, Bishop of Brechin, *On the Thirty-Nine Articles*. Oxford: Parker.

Franciscus A. Sancta Clara: *The Articles of the Anglican Church Paraphrastically Explained*. Reprint with English translation and Notes by Frederick Geo. Lee, 1865. [A Roman commentary.]

Darwell Stone: *Outlines of Dogma*. London: Longmans, Green & Co. [An excellent specimen of all-round Anglican Theology in one volume.]

Perhaps I may be excused if I refer to a work of my own as another illustration of how Anglicans survey the whole field of dogma:

Francis J. Hall: *Theological Outlines*. 3 vols. Milwaukee: The Young Churchman Co. \$2 net.

#### 3.—ANGLICAN TREATMENT OF VATICAN CLAIMS.

Dr. W. Bright: *The Roman See in the Early Church*. London: Longmans, Green & Co.

F. W. Puller: *The Primitive Saints and the See of Rome*. London: Longmans, Green & Co. Latest and enlarged edition.

#### 4.—THE HOLY EUCHARIST.

Cobb: *The Kiss of Peace*; or, England and Rome at One in the Doctrine of the Real Presence. Oxford.

W. R. Carson: *An Eucharistic Eirenicon*. London: Longmans, Green & Co. [Written by a Romanist.]

Western Theological Seminary,

FRANCIS J. HALL.

Chicago, July 7, 1903.

### STATEMENT FROM THE REV. L. S. OSBORNE.

To the Editor of The Living Church:

LAST week you said it was "a respected priest," this week you say it is "the Newark Evening News," who is your informant concerning the incendiary "alleged" address at the "Universalist place of worship" a year or two ago.

I will simply state the facts and do my prettiest to be neither "personal" nor "inflammatory." In fact, I will try to roar as softly as any sucking dove.

May I be pardoned for saying in passing that, just before his death, dear Reeve Hobbie wrote me a letter in which he did me the honor to say that I had "done more to promote peace and harmony in the Diocese of Newark than any other one man"?

We may have our little rows in Convention. Then the most of us, on either side the fence, dine with each other and swap pulpits. The strenuous West can never seem to understand the less combative East. However, this is neither here nor there.

A year or so ago the pastor of the Universalist congregation invited six or seven clergymen of the Orthodox, Trinitarian school, to deliver, each, a lecture or address upon the distinctive position and tenets of his special religious affiliation. The invitation struck me as most courteous, and I complied with the request. The sermon was printed in full in the *News*, and if I may be pardoned for a personal allusion, was considered so fair a statement of the Church's position, that the preacher received letters of appreciation from High and Low and Broad and Catholic Churchmen within and without the Diocese of Newark.

As the service used on the occasion at "the Universalist place of worship" was almost identical with that of the evening office from the Book of Common Prayer of the Protestant Episcopal Church of the United States of America, I believe I did

remark to the pastor, Mr. Rose, that it "made me feel more at home than some services I had attended in certain of our own churches."

If this be heresy, make the most of it. Now it is up to your "respected priest" of the Diocese of Newark to give his version of the affair over his own name.

Hoping I have not been too "personal" nor too "inflammatory," I remain, Yours truly,

July 11, 1903.

L. S. OSBORNE.

[Our correspondent overlooks the fact that in our issue for July 4th he pronounced that to be "a splendid lie" which almost in identical language he now quotes as being his own words. The question is not whether the observation constitutes "heresy," but whether the statement that such words were uttered constitutes a "splendid lie." As he has himself shown that it does not, we now call upon him publicly to make apology for the publication of that libelous charge against THE LIVING CHURCH. This demand is, we think, in accord equally with the ethics of the "strenuous West" and the "less combative East." In neither section is it considered permissible to abandon such a charge without at least an expression of regret. Indeed most people avoid making the charge. It is not necessary, however, for the "respected priest" to "give his version of the affair over his own name." It is the Editor of THE LIVING CHURCH alone whose statement was pronounced by Mr. Osborne a "splendid lie."

It will of course be apparent that the alleged discrepancy pointed out in the first paragraph of this letter is to be explained by the fact that the "respected priest" in the Diocese of Newark who was our informant, gave us, on request for further information, the reference to the Newark *Evening News* as his authority. We also recalled having seen the report at the time, but not having preserved it, did not care to quote from memory.

We shall await with interest the apology from our correspondent that must, as a matter of course, be expected; and except for that, the discussion is closed.—EDITOR L. C.]

#### A ROMAN STATEMENT CONCERNING RECENT ACCESSIONS FROM THE ROMAN COMMUNION IN THE DIOCESE OF FOND DU LAC.

To the Editor of The Living Church:

IN THE Fond du Lac items of THE LIVING CHURCH of April 6th, mention is made of the reception of 73 Catholic families into the Anglican Communion, at Slovan in the Green Bay Diocese, and the appointing of an ex-priest, the Rev. Trudell, as their pastor. Your Fond du Lac correspondent, for certain reasons, evidently did not give the true state of affairs, and for Truth's sake, the following may be of interest to your readers:

Slovan was a parish of 95 families, till the building of the railroad through that section, when there arose a village on the new line, named Casco, five miles from Slovan. Bishop Messmer decided that Casco was the place for the new church and had it built there. Forty families, headed by a saloonkeeper, refused to attend the Casco church, and for several years have attended no church. The trouble began when Bishop Weller last Candlemas Day visited the Slovan church and held services in it, which was not only an act of trespass, but one of unmitigated gall. Upon Bishop Messmer's threatening to sue the guilty parties, they cleared the field. The Bishop then issued a circular dealing with Anglicanism, its rise and orders, which seems to have settled things pretty well in Slovan. Its church to-day is a chapel of ease, attended by Father Cipin, a Bohemian priest of the Catholic Diocese of Green Bay.

Yours very truly,

Princeville, Ill.,  
July 9, 1903.

C. P. O'NEILL,  
Rector St. Mary's.

#### THE RUSSIAN CHURCH AND THE CATHOLIC NAME.

To the Editor of The Living Church:

SEE that the question of the "Name" is still agitating people's minds in America—i.e., what name to substitute for "Protestant Episcopal."

I do not think that this fact has been brought before conclaves which have discussed the subject, and are in search of an "including" nomenclature. The Orthodox Russian Church does not use the word *Catholic* in her enunciation of the Nicene Creed. Our clause reads: "I believe in one Catholic and Apostolic Church." Her rendering is: "I believe in One Holy, Synodal, and Apostolic Church."

The word *Catholic* has been avoided as being a term too universally usurped by Rome. The word *Synodal* means all that *Catholic* means, it proclaims a Faith founded on the "First Seven Councils," and nothing beyond; since no Councils have, since 787 A. D. (Second Council at Nicaea), been Ecumenical.

The punctuation after Holy, is to be remarked. The West has merely Catholic and Apostolic, etc.

Could no name be devised which expressed this foundation of the Church upon the teaching and findings of the Great Councils? It is worthy a thought.

Yours,

St. George's, Paris.

GEORGE WASHINGTON.

[This letter, from our esteemed Paris correspondent, was forwarded to the Very Rev. Abbot Sebastian, who is, under Bishop Tikhon, at the head of the Russian Church in this country, and who is a recognized authority in Russian theology. We have also adverted to it editorially. Father Sebastian's reply follows.—EDITOR L. C.]

To the Editor of The Living Church:

The Greek word in the Nicene Creed, *Καθολικὴν*, has never been abandoned by the Slavonic Churches. The word from the beginning to this day was never changed, and in our Creed it stands *Sobornuin* for *Catholic*, the only equivalent we have. This word might have been translated *more* precisely, were our early translators inclined to use a whole phrase of several words, but it seems they have had some regard for the beauty of language and the measure of the Creed. I am not sorry for it. *Catholic* is a compound word, but is short, clear-cut, and conventional, while *Sobornaiia* (nominative) is not foreign; it is our own word and not compound. It is derived from the verb *Sobirat*—to collect, to gather.

From a theological standpoint, perhaps, it would be more convenient could we translate *Catholic* into Slavonic by one word, though it be a compound one; but I don't see how it can be done. The present word is not necessarily *Synodical*, as if referring to the Seven General Councils. The word is used often and in a large—wide sense. There is a *Soborni* Feast of holy *Theotokos*, which is in honor of her virtues, miracles, and all the history connected with her, etc. In Slavonic Churches, especially in large cities, the Creed is often recited in the original—i.e., the Greek language. In San Francisco we use the Greek and English word *Catholic* in both languages almost continually, at least every Sunday.

Sincerely,

ABBOT SEBASTIAN.

P. O. Box 2018, San Francisco, June 29, 1903.

IT WAS ONCE customary for a priest to celebrate two or more Masses in one day when occasion arose or when two festivals concurred, or when a Mass for the departed was required as well as the service of the day. Others, again, celebrated frequently as a matter of devotion. Walafrid Strabo asserts that Leo III., when Pope, would say nine Masses a day. But St. Boniface, he remarks, would never say more than one. Therefore, let everyone, he adds, abound in his own sense. This shows that in his day, the ninth century, there was no rule on the subject. The 37th of the English Canons, promulgated under Edgar, forbids a priest to celebrate oftener than *thrice* in a day. In the eleventh century, Alexander II. (1061-73) forbade a priest to celebrate more than once, "quia Christus semel passus est, et totum mundum redemit. Non modica res est unam Missam facere; et valde felix est qui unam Missam dignam celebrare potuit." At the same time he allowed a Mass for the dead to be celebrated as well as the Mass for the day in case of necessity; and such was the practice of St. Anselm, as the Bollandist life testifies. Innocent III. and Honorius III., in the thirteenth century, renewed this prohibition, with a special exception for Christmas Day, and a general exception in case of necessity. This became the universal rule throughout the West, the Eastern rule being even stricter. The exception in case of necessity is held to arise where the convenience of the people seriously demands duplication, no second priest being available; but in the Latin Church at the present day duplication is not allowed, even in such cases, without express permission from the Bishop of the Diocese.—*Church Times*.

A CLERICAL correspondent of the *Churchwoman* quotes for the benefit of its readers a notice which he observed some twenty-five years ago at St. Peter's, Eaton Square, during the incumbency of Dr. Wilkinson, the present Bishop of St. Andrew's. It is somewhat to this effect: "The congregation is expected to rise with the choir, and the choir will remain silent until the congregation are on their feet." This is laying the finger on a congregational fault to which we are very prone in this country. In most churches, it must be confessed, people are content to find their feet any time during the first verse of the hymn or canticle. Yet if the congregation could be induced to rise to their feet with the choir, an effect of heartiness and unanimity would be produced which is lamentably absent under present circumstances. It may be thought a small matter, but it is just one of these little details, attention to which will be amply repaid by the added reverence and reality of the service.—*Church of Ireland Gazette*.

## "THE CREATION OF MATTER."

*The Creation of Matter: or Material Elements, Evolution and Creation.* Thomson Lectureship Trust. By Rev. W. Profeit, M.A. Edinburgh: T. & T. Clark. 1903. Imported by Charles Scribner's Sons, New York. Price, \$1.00 net.

This is a powerful contribution to the argument from design; and effectively meets the modern objection that the adaptations to ends observable in nature prove only the existence of an architect or fashioner—not of a Creator. The argument proceeds along the lines of modern chemistry and biology, and reaches convincingly the conclusion that matter in its primitive and elementary state has adaptation to ends "writ large" upon it, and is therefore the product of mind, of intelligent manufacture. As the keenest scientific investigation can carry us no further back in the history of matter itself, we must either regard matter as essentially intelligent—an absurdity—or hypothecate an all wise and infinitely powerful Creator of matter.

In the first chapter it is pointed out that scientific knowledge is based upon signs. Everything is made known to us by phenomena which are treated by all scientists as trustworthy signs of reality behind them. But mind is one of the things thus made known to us. "It shines in the human countenance; it beams in the starry eye; it speaks in the tones of the voice and in words of wisdom; it shows itself in skilful work. The face of idiocy is easily recognized. The lack lustre eye is quickly understood. A meaningless voice and words tell their own tale. A shapeless mass, rude disorder, blundering workmanship, proclaim loudly what they lack." Matter is not mind, although it acts according to its properties. If its activity, therefore, exhibits signs of mind, it is obviously directed by mind. But all the functions of matter exhibit signs of mind directing them.

In the next chapter the signs of mind are spread out as exhibited in the ultimate structure of matter itself. Chemistry is shown to display a remarkable ordering of what are called primary elements and of countless atoms and molecules—all obeying law, and all adjusted marvelously to complicated but harmonious relations and combinations with each other. The numerical relations of atomic weights, and of the relative numbers of atoms combining in the different compound molecules, are seen to be very exact, invariable and suited to intelligent purpose.

In a third chapter this is worked out further in a study of chemical affinities, which prove that all forms of matter are in their original and permanent nature adjusted wisely and well to the production of bodies which are functional and significant of purpose. The universality, precise uniformity in the midst of manifold diversity, and permanent stability of these affinities show that matter is pervaded at its root by "order exquisitely perfect." The atomic theory may indeed be modified, but the facts on which it is based remain, as signifying primitive adjustment pertains to the very nature of matter. They signify controlling and directing mind, whatever may be the fate of the atomic theory.

The functional uniformity and precise adjustment of matter to ends which are significant of mind behind them is further laid bare in chapters on light and the ether which is assumed to account for its transmission, on the relations of ether to molecules, and on the intricate harmonies of sound waves and music.

In the seventh chapter the phenomena of life are considered; and the argument is strengthened materially by showing that the signs of mind in the protoplasm and higher forms of living bodies are even more remarkable if we grant, for argument's sake, that life is a product of the adjustment of matter. These adjustments, reach a climax of complexity in living forms, and at the same time a culmination of harmony and mental significance, and are more obviously than all else signs of directing mind, and of mind capable of work that baffles the contriving skill of the wisest of men. The writer says of the protoplasm—the simplest form of life—"A palace of like genius would make its architect immortal. A machine as complex and perfect would invest its inventor with undying fame." All this is clinched by a consideration of the development of organic matter from cells into organizations increasingly complex in themselves, and yet more and more perfectly adjusted to the world of matter and motion by which they are environed.

The wonders of brain structure and of the universe of perceiving and perceived natures are next considered. The writer says eloquently: "It is impossible for ignorance and chance and hands unpractised to do justice to a grand organ, so to govern its stops, strike its keys, and command its harmonies, as to captivate and delight cultivated listeners. And yet this is an easy achievement compared with the fitting of perceived natures to perceiving, of so ordering the ether and multitudinous molecules of matter, that they should govern its stops, strike its keys, command its harmonies, and produce in it the vastest variety of sensations; yea, that the earth and all that therein is, the ether and sun and moon and stars should, as consummate artists, in all their hosts of particles and parts, unite to act upon perceiving natures without number, and fill the earth with the music of their working."

The design argument, as formulated by Paley and propounded by his successors, was based upon the details of adaptation observable in nature. Samples of adaptation were considered, rather than the

general structure and order of nature; and the universe in general and in detail was assumed to be the result of fiat creation, persisting forever in its primitive form. It is a mistake to deny the value of arguments based on samples of adaptation; but obviously, when the evolutionary hypothesis led men to regard the universe in its totality as a growing thing, the Paley argument was seen to be in need of reconstruction. The evolutionists treated every sample of adaptation as the result of survival of what was fitted to survive by reason of its superior correspondence with environment. This correspondence was treated as accidental. For the moment teleology seemed to be nullified. But really the problem was raised to a higher and wider sphere. The details of adjustment were seen to be parts of a universal system governed by laws which seemed to account for them. The signs of mind were not nullified as many thought, but it was discovered that the nature and direction of this mind were to be sought in the general movement of the universe rather than in the marvels of single things.

The new problem was to account for a universe of variation issuing in the forms of being and life now existent. The process behind the multiform signs of mind was seen to be vaster and more harmonious than had been realized. The law of variations is indeed paramount, but it is such that it produces a universe which grows more and more intelligible and therefore more and more significant of mind with every age of its advance to the "far off event to which the whole creation moves." It is a law which signifies mind, and the long process by which the intelligible world is brought to its present order is but the process, and is to be interpreted by the mind-signifying result in which it issues.

Our writer faces the evolutionary hypothesis with full realization of its value as enhancing his argument. It adds to the signs of mind found in the existing state of the world of matter, motion, and life, an onward march of the whole toward a goal. Such a march signifies mind controlling all things with sovereign power and wisdom. In particular, "If animated forms produced by fitting and patient advances through milleniums of years be not the work of mind, if the signs of its operation in them be but lying wonders, if, notwithstanding their multitude and force and brilliancy, mind had no part in their production, then all the interest and fascination of evolution itself, and of the sciences illustrated in it, are dissipated and disappear."

The writer's conclusion is that the material elements are ordered by mind, that this holds good of the primitive structure of matter, that mind lies back of matter at its root, that matter is the result of creation by Him whose mind controls and directs it. This creation is the supremest exercise of power thinkable, since it originates and directs all the powers of the universe. It signifies infinitude both of power and wisdom.

Mr. Profeit deserves great honor for producing this remarkable book.

FRANCIS J. HALL.

## "I WILL LIFT UP MINE EYES UNTO THE HILLS."

Psalms cxx. 1.

Unto the hills so strong and true,  
Blue as the sea  
Or of the hue  
Of lapis lazuli,—  
In the dark valley rests a night  
Deep as thy shadows' length and height:—  
Symbols of majesty and might,  
To thee, in search of light  
I lift mine eyes.

Unto the hills so steadfast, sure,  
Whence treasures rare,  
And verdant, pure  
Are given in largest share  
To whose heart is to nature all atune;  
I from thy bounty ask a boon,  
Out of thy stronghold make me strong,  
When seems the valley's pathway long  
I lift mine eyes.

Unto the hills so old, so new:  
As love is old  
Ne'er waxes cold.  
And—when it's true—  
And yet, like love that's ever new,  
And that same love that should be true,  
As Beauty, Youth, and changeless Truth,  
Are new, and thus rouse up cold hearts.  
To thee, O Vision, that fresh hope imparts,  
I lift mine eyes.

Unto the hills that e'en shall last  
Until it be His will  
That those great rocks so fast  
Shall be brought low, and valleys fill,  
Sings one, who, weary of the plain  
Of selfish life, and wishing to attain  
Yon heights, and joyously his vision fill:  
To Him who is above the highest hill  
I lift mine eyes.

ANTOINETTE VAN VORST' BOORAEM.

# Literary

## Biography.

*William Ellery Channing, Minister of Religion.* By John White Chadwick. Boston: Houghton, Mifflin & Co. Price, \$1.75.

Never have we read a more delightful memoir than this of Dr. Channing, by Mr. Chadwick. The very quiet and uneventful life of the great Unitarian minister of Boston, is made of deep and absorbing interest by the charming English and style of the biographer.

Dr. Channing was born in Newport, R. I., on April 7, 1780, and was baptized six weeks later by Dr. Ezra Stiles, a Congregationalist minister. Dr. Channing was made the minister of the Federal Street Society June 1, 1803, which position he held until his death, October 2, 1842. He was the great leader of the Unitarian movement in 1815, and remained the foremost of the teachers of high Arian doctrines to the end of his life. His position regarding the Holy Scriptures was far more reverent and orthodox than that of many Broad Churchmen in our day seems to be, and his belief in the Virgin-birth, the Resurrection and miracle of our Lord, was unshaken until the day of his death. His mind was deeply reverent and his devotional life was singularly strong. His one desire was for a close union with God, and in his personal piety he was in the line of our best mystics.

His great lack, from a Catholic point of view, was a weak sense of sin, arising from his own purity of morals and his sheltered life among people of a very strong morality. Octavius Frothingham, in describing his uncle, Peter C. Brooks, gives an idea of the ordinary Unitarian of his day: "Narrow, genial, unimaginative, friendly, strictly honest, not devoid of sentiment but inhospitable to ideas, strong in domestic virtue, and with a serene self-consciousness of doing pretty well upon the whole."

The Boston Unitarians of a quarter century ago, as the writer of this review knows from personal contact with them, were beautiful in their moral life, singularly devout to God and loving to their neighbors. Dr. Channing was the first of a long line of saintly ministers—Gannett, Ware, Rufus Ellis, Peabody, Foote, Bartol, and many others. They were as wide as the poles removed from the ordinary Unitarian of the present day.

Dr. Channing did a great work in writing against war, slavery, and other wrongs, and in trying to promote unity and love instead of distrust and misrepresentation among Christians.

While differing entirely with his conceptions of the evils of Church organization and creeds, we cannot but admire his great purity of life, his deep love for God and for his fellow-men, and his impatience with the wrongs which God's children suffered from one another.

We cannot wonder that such a life as that of Dr. Channing should have won for him the love and respect of many who differed entirely from him on theological grounds; and that at his funeral the bell of the Roman Catholic Cathedral tolled with those of the other Boston places of worship, to do honor to one who had said: "There is one grand, all-comprehending Church, and, if I am a Christian, I belong to it, and no man can shut me out of it. You may exclude me from your Roman Church, your Episcopal Church, and your Calvinistic Church, on account of supposed defects in my creed or my sect, and I am content to be excluded. But I will not be severed from the great Body of Christ. Who shall sunder me from such men as Fénelon and Pascal and Borromeo, from Archbishop Leighton, Jeremy Taylor and John Howard? Who can rupture the spiritual bond between these men and myself? Do I not hold them dear? Does not their spirit, flowing out through their writings and lives, penetrate my soul? Are they not portions of my being?"

In reading this life one is constantly being convinced that the Unitarian movement was a reaction from, and a result of, the Calvinism of the times, and we cannot but believe that if the true Catholic Faith had been understood and taught in his day in New England, we should now honor the memory of Dr. Channing with that of Bishop Phillips Brooks, as a leader in the visible communion of the Catholic Church.

FRANK A. SANBORN.

## Religious.

*The Use of the Holy Scripture in the Public Worship of the Church.* By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. New York: Longmans, Green & Co., 1903.

We doubt whether the subject of these lectures comes within the intention of the founder of the Bishop Paddock Lectures, in spite of the lecturer's explanation. But from other standpoints the subject was well chosen and opens up a line of study which needs encouragement. Were we not acquainted with Bishop Hall's magnetic delivery, we should doubt the suitability of the contents of this volume for lectures. Their style is not suggestive of oral deliv-

ery so much as of quiet study. For this last the book is eminently suited.

The particular topics taken up are the Church's inheritance from the Jews of the use of Scripture in worship; its use in the Eucharistic service, and in the daily services; the use of the Psalter; the reading of the Old Testament; and practical suggestions.

The Bishop has brought together much valuable matter, and makes some interesting contributions to the history of liturgical worship. But, in our judgment, he would have been better advised if he had not obtruded his disputable views in higher criticism. We do not share in his conviction that the theories of Driver and the other writers to whom he refers have been sufficiently established to warrant unsettling the traditional views of our laity. We agree entirely with the Bishop, that our Faith will survive any change of view concerning the dates and authorships of the various portions of the Old Testament which the results of future study may require. But if these results agree to any considerable extent with the theories now exploited by Driver and those who agree with him, they will involve a very radical reconstruction of sacred history and Old Testament exegesis. If established facts warrant such reconstruction, we are not afraid of it. But the unsettling of many people's minds which is involved, and the interests of sound exegesis, demand that our clergy should be sure of their ground. The mere probability that some sort of readjustment will be necessary does not justify teaching that will seriously unsettle the minds of the faithful.

FRANCIS J. HALL.

## Fiction.

*That Printer of Udell's. A Story of the Middle West.* By Harold Bell Wright. Chicago: The Book Supply Co.

This is a novel of some merit; but very crude and full of reminiscences of other books, particularly of *In His Steps* and of *David Harum*. When the author writes about religious bodies he is at his worst, showing little knowledge of their inner life. Surely no one in these days can say that any religious body is not active in work for the poor. On the contrary, we have generally run mad over humanitarian works. The book is full of dialect and shows a good knowledge of current slang; but when people of refinement are portrayed, more ignorance appears. The expression, "Rev. Cameron," which constantly occurs, is unpardonable in any writer above the grade of a "penny-a-liner" on a third-rate newspaper. The story, while showing some strength, also betrays a lack of refinement and polish.

*Baron Stiegel.* By Rev. M. H. Stine, Ph.D. Philadelphia: Lutheran Publishing Co. Price, \$1.25.

This story claims to be true in all its main features, only varying from fact where the story would be improved thereby. It tells of the life of a rich German baron who came to Pennsylvania at the time of the French and Indian War, and after many adventures became a Lutheran pastor in Brickerville, Pa. The story is interesting and the whole tone pious and good; but the constant interpolation of moral reflections is rather annoying. The book is attractive more from its matter than from the manner in which it is written.

*Stay at Home.* By L. B. Walford. New York: Longmans, Green & Co. Price, \$1.50.

Mrs. Walford has written a very delightful story of English country life—natural, simple and altogether charming. The family of Sir Henry Maynard are all pleasant people, and the hero, Major Everest, is all that a lover should be. Willie Curle and his wife are typical, good-natured upstarts. The American girl, Miss Connie Gibbs, is a caricature, as most Americans in English novels are. The old cousin, Augusta Kenyon seems true to life, as in fact all the English characters are. This is one of the most attractive novels of the year.

*Anne Carmel.* By Gwendolen Overton. New York: The Macmillan Co. Price, \$1.50.

A very pretty story of French Canada in the present day. The hero is a French curé of a small rural parish, who is a thorough priest of the best sort. His divine charity is beautifully shown in his offering his sister, who was about to leave him for a life of sin, a home whenever she needed it. Fortunately his love conquered her wayward will, and she is saved from her temptation. The local color is remarkably good, and the whole book is very attractive. The lover Harnett is a hopeless scoundrel, and it is hard to see how Anne could possibly love him. The French-Canadian characters are drawn to the life.

*A Gentleman of the South.* By William Garrott Brown. New York: The Macmillan Co. Price, \$1.50.

Mr. Brown has added to the small list of books containing really exquisite English. His story, *A Gentleman of the South*, is a delicate character sketch that will instantly become classic by reason of its grace and diction. No more sweet and graceful personality has been presented to the jaded reader this season. That the tragic ending may detract from its merits for some is probable, but such must agree to the consistency and attractiveness of the story as a delightful picture.

## The Long Shadow.

By Virginia C. Castleman, Author of "Belmont",  
"A Child of the Covenant," etc.

### CHAPTER VIII.

A VILLAIN.

SOME distance below Lee's Ferry the mountain dips at the curve of the river, and forms a sort of peninsula overgrown with shrubbery that cuts off from the water a view of the copse beyond; through this copse Donald Graeme was returning home late one afternoon in early December; he was rigged in a worn hunting garb, and the red setter was following close upon his tracks; suddenly the dog uttered a low growl and his master looked around for the cause. As he turned his head, his keen eyes met the even bolder gaze of a man not more than three yards off. The Scotchman gripped his rifle closer, muttering between his teeth:

"Villain!"

"A pleasant welcome, Donald Graeme, for a weary wanderer who was about to crave your hospitality for a short season," said the stranger, with a forced laugh.

"Ye dinna get welcome from a Graeme," was the curt reply of the master, while the dog snarled angrily.

"I had thought maybe to borrow again from that hoard you have stored away in the north tower, Graeme. Surely you would make a loan on such good interest as my note!"

"Why bandy words, wretch! That hoard was long ago diminished to a farthing's worth, by what means, I needna tell ye. Is it not enough that the love of my youth was forced into the gloom of a cloister, my happiness destroyed, my fortune stolen?—and now you would wrench from me the peace of my closing years! No, by Heavens! Donald Graeme speaks for the last time. Set your foot within my domain—beware! a Graeme never breaks an oath, not even to save his soul!"

"Ah, ha! a Graeme never breaks an oath, but he might commit a murder. I see it in his gleaming eyes, and past history repeats itself. But Donald, my life is too worthless to break lances over. I admit that you have some grounds for complaint; but let bygones be bygones. I was simply jesting when I spoke of asking you for money. I am come on a different mission. Donald Graeme, did you never know of a villain who reformed, reformed, I say?"

"Never!"

"Well, I have heard of such a case, and it gives me hope."

"A born villain reform, did you say? No, that I cannot believe."

"But I have proof positive."

"Show it me, then."

"In my own person is the proof. A villain came I into the world, through no fault of my own, mark you—'tis the taint of heredity, and a villain I expect to be to the end of the chapter—"

"Your expectations bid fair to be realized."

"Not so fast, this day a twelvemonth since, I turned over a new leaf. I was led by circumstances to realize that the transgressor's way is hard; and I sought employment which has proved remunerative."

"Then you are prepared to pay your debts."

"You believe me to have reformed, then?"

"I believe nothing spoken by lying lips."

"Old fellow, your creed is an unmerciful one; but to return to the subject. I would wipe out old scores this moment had I a pen at hand; it is my intention as a reformer to begin anew—"

"Enough of words; they but belie your deeds, and send you to hell doubly damned—liar!"

"You will not be friends?"

"Friends!" shouted the Graeme, shaking his fist in a towering rage; "Begone, or the dog may eat your cursed carcass!"

"But one word more, Donald Graeme. I defy you and your cur—a bullet through his heart the second he springs upon me; and you—don't shoot, man!"—a pistol gleaming in his own hand.

"Then begone."

"Your oath that none know of this meeting, and I am gone—"

"For how long?"

"Until the devil takes one or the other of us—your oath, I say!"

"Why should I care to tell, blackguard! Yes, I swear to secrecy."

"Then I am gone," said the villain, striding off in the opposite direction.

"Come, Pointer! the devil may take us both if we longer breathe this foul air," cried the old man, shouldering his rifle and starting once more homeward. Hardly had he gone fifty yards, when the stranger came again in sight, his weapon pointed at the retreating huntsman.

"No," he muttered, "twon't do to take his life. The end would not justify the means. Ah, ha! he'll rue this day. A reformed villain! Ha, ha, ha! here's to his health!" and he drank long, then dashed the black bottle to the ground, where it shivered into fragments. Half way up the mountain-side was a lonely log hut, deserted at this season of the year, but affording temporary shelter for the chance traveller through the forest; and there the villain crawled to sleep off his dram, or may be to hatch new plots.

\* \* \* \* \*

About nine o'clock of the following night, two young men started up the mountain road in quest of the bear's den, some miles distant on the crest of the Blue Ridge. For many years the place had been a deserted cave; but of late rumors were about that a grizzly had re-appeared, and several times the mountaineers had volunteered a hunt, but somehow nothing came of it until Harry Lee and Douglas Lindsay started together on their quest, unknown to the inmates of their respective homes, who supposed the young men to be spending an hour or two at the Ferry Inn, where in the early winter, travellers were wont to gather around the wood-fire to beguile the long hours with tales of the chase. Joshua White, or "Josh," as he was usually called, had a liking for the two young men, who reciprocated the sentiment each in his characteristic fashion. Harry Lee was a merry comrade, even upon a dark night, and Douglas, in the excitement of the quest, threw off his taciturnity of manner and indulged in unusual hilarity; their voices echoed through the woods and the glint of their rifles was seen in the darkness.

"Did you bring the knife?" asked young Lee, as they turned off the beaten track and pushed cautiously through the thick undergrowth of the forest.

"No, but I have my pistol," replied Lindsay, touching his coat pocket.

"That will be of little use, in case we get a sight of the creature. The rifles will do their work," and on the two went, in silence as they neared the den.

Another traveller was on the road that night, for young Lane, who had gone across the mountain on business early in the week, was returning homeward. He had missed the stage at the railroad terminus, and had undertaken to foot the six miles rather than remain over night, and he walked rapidly along, wondering if his father would expect him that night. He carried money upon his person and was anxious to reach the Ferry before midnight, in order not to call the old ferryman from his warm bed any later than could be helped. Only a mile more to the river, he knew by a certain large chestnut tree near at hand.

Suddenly a bullet whizzed from behind the chestnut, and the young man dropped to the ground. No cry pierced the stillness; but a man's figure glided across the road, bent over the warm body for a second, then dragged it back, back into the shadow of the chestnut; and the murderer went on his way.

Towards morning, the first snow of the season fell; more pitiful than man, the snow covered with a protecting mantle the lifeless body of Thomas Lane. The stage driver found it the following morning; and wrapping it in his mountain cloak, drove carefully on to the Inn.

"I've seen many a foul deed in my time," he said to Josh White as they crossed the ferry, "but this is the foulest—poor Tommy Lane. May the demons haunt his murderer!"

\* \* \* \* \*

"We fetched the grizzly, Uncle Graeme!" said Douglas, entering the wide hall about midnight, to find his uncle anxiously pacing up and down the space in front of the open log fire.

"Ye dinna mean ye's been on the hunt this night? I maun worry that ye delay your return, and your puir mother's a'most beside hersel' with fear. Laddie, 'tis a dark night, an' ye dinna know whaur may be prowling about."

"Oh, Harry and I kept each other company and the grizzly

fought hard, but we fought harder; and there she lies upon the mountain till we can fetch her down and cure the bearskin for a rug to keep your feet warm this winter."

"I'm sair proud of you, laddie, but I'm prouder to have ye bide at home o' evenings. Promise me, Douglas, to go roaming the woods nae mair o' dark nights."

"I promise, Uncle Graeme," said his nephew, throwing aside the hunter's cape, which he had borrowed from his uncle. "It's getting ready for a snowfall, Uncle Graeme; by morning the ground will be covered."

"The snow doesna fall here like in the old city, lad. Dinna ye mind how Mount Royal looked in the moonlight with the sleds flying, and the snow-shoe races? I have a pair of snow-shoes in the old chest yonder, should ye want to try at 'em come Christmas-time; but I've been here mair na ten years, an' never but once did the snow fall fit for snow-shoes."

"I left mine in Montreal," said Douglas, the brightness dying out of his countenance, which grew stern and hard like that of a man old in grief. He was thinking of his happy boyhood, and how the shadows had closed around and shut out forever the glory of young manhood in its pride.

The bearskin never graced Monteagle halls, for ere the morrow's sun had set, the countryside was aroused, and none thought of else but the murder of young Lane upon the high-road. The coroner's inquest was held at Lee's Inn, the bullet was extracted from the dead man's heart and detectives explored the mountain and its vicinity for traces of the assassin.

It was Sunday afternoon that the sheriff appeared at Monteagle, accompanied by two men, and meeting young Lindsay upon the threshold, said:

"Douglas Lindsay, I arrest you on suspicion of the murder of Thomas Lane."

The young man looked the sheriff calmly in the face without flinching and answered quietly:

"I submit to arrest in the name of the law; but I am innocent of the blood of that poor man, nor do I know aught of the crime. Charlie, dear," he said, turning to his sister, who stood by with horrified countenance, "tell mother and Uncle Graeme I am going away for awhile. Keep up a brave heart, Charlie. You are all they have."

Charlotte threw her arms around her brother's neck and kissed him once, twice! but she shed no tear. Like Douglas, Charlie was early acquainted with grief.

The young girl stood in the doorway long after the little procession of men moved down the steep slope, straining her eyes to see the last of the prisoner: then a plaintive wail escaped her lips—

"Douglas! Douglas!" and she turned to fling herself into her mother's arms in a passion of distress.

Donald Graeme strode into the room an hour later, his face white with rage, and grief.

"The scoundrel!" he muttered, sinking into a chair and burying his face in his hands. Presently he began to walk the room in a fit of anger terrible to see, tearing his white locks in his frenzy. "Is there justice in heaven?" he cried at last; then his gaze fell upon the woman and child, locked in a close embrace and again he cried: "Lord, how long shall the innocent suffer and not be avenged!"

## CHAPTER IX.

### AT THE GRAY NUNNERY.

The hour of vespers was over at the Gray Nunnery; the long procession of gray-robed figures had filed out of the chapel save one; in her accustomed place still knelt Sister Agnes Mary, her thin white hands clasping the crucifix, her head lifted as in silent adoration. The smoke of sweet incense lingered in the air, the strains of the *Magnificat* yet haunted the solemn place of worship, though the voices of the musicians had died into hushed silence long since. And still she knelt on, the Sister Agnes Mary; for it was the anniversary of her novitiate, which event she yearly commemorated in ceaseless vigils before the chapel-altar. Once a year the past life came like a ghost to the trysting-place; once a year, the present vows were solemnly renewed; the future committed to the keeping of the Lord.

To-night the old battles were to be fought over in the silence of the heart; the human desires sacrificed anew; but each year the sacrifice grew easier, by the force of long habit. The dark eyes of Sister Agnes Mary burned with the deep, soft fire of former days; they shone like glowing coals beneath the

thin gray tissue of her veil, which could not conceal the contour of the face, and the pallor of the complexion; nor could it quite hide the saintliness of mien which never failed to impress those who were privileged to gaze upon her countenance. A single taper burning near at hand threw the kneeling figure into relief.

Twenty-five years of life within the walls of the nunnery against twenty-five years of previous life in the world: add the figures, and they count the sum total of the years of Sister Agnes Mary; yet the chestnut hair was still without a silver thread, the magnificent form of the woman, ill disguised by her convent dress, was still indicative of strength and abundant energy. Yet how quiet the poise, not a muscle moving in bodily or mental nervousness, as hour after hour passed slowly by, the city clock marking with its strokes each division of the time. There was but one change of posture: as memories of loved ones forever separated from her kin—so far as this mortal life is concerned—came again to greet her, Sister Agnes Mary bowed her head upon her hands, and a few slow tears glistened upon the inner surface of the gray veil. Not for herself those tears; but for others—even for the sorrows, the sins, the crimes perchance, of others—fell those pearly drops. Two faces haunted her mental vision, two names were framed in one petition, repeated over and over.

This day of her anniversary, she had entered upon a new era of convent life, yet one not wholly unfamiliar, and for which she was fully prepared by previous training as well as by devotional fitness. She had been elected to fill the place of the Mother Superior, who had recently died, and was buried within the sacred precincts of the convent grounds beside others of her order. The gentleness, the strength of character, the holiness of Sister Agnes Mary had caused her election without a dissenting vote. A certain added sense of responsibility weighed upon her in consequence of this distinction; and when the retrospect of the past was ended, her prayers continued for the present needs, for the conscientious fulfilment of the duties of her high office. Even at the moment of consecration might the voice of the tempter say in her ear:

"Always fast and vigil,  
Always watch and prayer?"

The stillness grew deeper, more intense as the night wore on; at length the suppliant raised her head, as if listening for some expected sound. It came—the twelve clear strokes that told the midnight hour, and simultaneously the nuns filed in again to their places; for on this night was revived the ancient custom of celebrating the Lauds. The vigil of Sister Agnes Mary ended with the burst of praise that announced the entrance of the novices, and above the voices rang one more triumphant, more angelic than the rest—the voice of the Mother Superior, clear and strong.

Ensuing years but increased the respect, the admiration, the devotion, of those under her in authority; for she ruled wisely and well, and perfect order reigned throughout the vast, hushed building. In the novitiate room none worked more skilfully in embroideries than she, and her example stirred to emulation the younger nuns until far and wide went the fame of the Gray Nunnery Sisters in the making of vestments and rich tapestries; but one sweeter work thrived under the guidance of Sister Agnes Mary—the care of the aged poor, for whom had been established under her predecessor in office, an infirmary on the south side of the upper story of the convent. In and out among these aged women committed to her care, passed the Mother Superior, her countenance that of a Soeur Seraphine, in truth; in the sick ward, the gray veil was exchanged for the muslin cap, which but heightened the grace of the wearer. She provided personally what little work could be done by the trembling fingers of those who were eager to be moving still. In the thick of life's battle, the tired workers long for rest; but what is their weariness compared to that of the daily folded hands of those who can no longer toil? The food for the infirmary also underwent the close inspection of the Mother Superior, or of assistants appointed by her; and this necessary supervision of the many and varied departments of her work, in addition to the established devotional hours, filled up every moment of the day. What could she know, in this peaceful, well-ordered retreat, of the storm-swept lives of those whom she had once called kinsmen, and who were rarely thought of save with a prayer? In renouncing the world and self, had she not also renounced the most sacred of human ties? Only once, in the past ten years, had a single tidings come to her from the outside world, only once had her lips spoken aloud to him whom she called by the dear name of "brother"; then came long si-

lence, and the years sped by in the old routine—for her! though elsewhere young hearts were breaking and old eyes were weeping, she knew it not, save for those that came within the walls of the Gray Nunnery.

The Christmas season was just over, and Montreal was in its gala season, for winter revelry was at its height; the church steeples were like glittering spears raised above the snow-clad roofs of the houses, and the Gray Nunnery was enwrapped in a soft white shroud. In the shadow of the convent walls, a woman hurried along; she was dressed in mourning, a black shawl pinned about her shoulders, and a black veil thrown partly back from a face remarkable for purity and sadness. As she neared the stone steps, the woman paused; then rang the bell and stepped into the vestibule, pulling the black veil over her face. The door opened and a parley ensued. Sister Agnes Mary, the stranger had enquired for, and the Mother Superior was reported to be engaged at devotions—for it was the hour of compline, and the rules forbade visitors after nine o'clock at night.

"For the love of God, let me in, Sister," implored the visitor, "I'm perishing with cold. Give this ring to the Mother Superior, and await her reply. It is a matter of urgent importance."

After some demur, the supplicant was admitted to the waiting-room, and left alone by the wire grating. The moments passed on leaden feet to the waiting woman, oppressed with a thousand memories of the place whose shelter she now sought on an errand perhaps futile, and not without peril to herself. At last was heard the soft step of the Mother Superior, who entered unannounced, her majestic form in its clinging robes suiting well the solemnity of the place and hour. A warm smile diffused her usually austere countenance; she held out her arms and caught the stranger in a close embrace—

"Ellen Lindsay! I never thought to see you more on earth. Whence this lonely journey?"

"I would brave far lonelier to accomplish my purpose, Sister Agnes Mary; and you alone have the power to give the clue without awakening suspicion. A precious life is endangered. Ah! be merciful, as you would obtain mercy," and Ellen Lindsay knelt before the Mother Superior with hands folded in supplication, her emaciated frame scarce able to endure prolonged suspense.

"Stand up, Ellen Lindsay. Nay, I see you are too weak; since how long has food been untasted?"

"Let me think," replied the other, rising and pressing her hand to her head, "how long since my boy was taken from me? Two weeks?—three, I believe it is by now, and the next week I left little Charlie to solace the old man's grief, and started northward on my quest; during that time I have given little thought to aught else."

"And is he well?"

"My brother? I scarce know how he can live through this new grief."

"And you have not touched food on your journey hither? Come with me, friend; eat and be warmed, and after that I will hear your story," said the abbess, and with the sympathetic touch which seldom fails of response, she drew Ellen Lindsay's hand within her arm, and led the way from the ante-room.

Nor was Ellen Lindsay the only one seeking a clue; friends and enemies alike were eager in their efforts to find out all that could be elicited in advance of the coming trial of Douglas Lindsay; nor was money spared by the hitherto miserly Mr. Lane to prosecute the unfortunate prisoner. Monteagle was poor in friends and means, yet there were not wanting a few loving hearts to be faithful to their trust in striving to clear him whom they believed guiltless. For once Donald Graeme bent his proud nature to ask a favor, and his request was granted, enabling him to employ the services of a prominent lawyer for the defense.

Poor Charlotte was wasting away in her anxiety; and her mother's absence did not tend to lighten the dark cloud which over-shadowed the family fortunes.

"A doomed race! a doomed race!" Donald Graeme would mutter as he wandered about the place in a restless fashion, betokening the mental strain under which he lived, and only the red setter, patient and faithful to the end, could bear to endure the old man's moods. Pointer followed her master everywhere, and when he lay down vainly courting the oblivion of slumber, she sat beside his couch, alert to avenge the least disturbance of his needed rest.

The snows melted, the birds builded their nests in the

towers unmolested; the faces in the old portraits looked down calmly as ever upon the agonized inmates; and still Ellen Lindsay did not return; but the day of the trial drew nearer and nearer.

(To be continued.)

## The Family Fireside

### Nobody's Wife.

No sun in her heaven, no star in her sky,  
No joy in her heart, no hope in her eye;  
Her past is a groan, her future a sigh,  
Her present a struggle for virtue and life  
'Gainst man and the devil—poor Nobody's Wife.

Poor child—she sleeps, she dreams.  
In the arena of accursed Rome  
She quakes with fear.  
The sand beneath her feet is red;  
Honor lives on, but hope is dead.  
The lion near,  
With hunger maddened, roars and spreads his claws,  
Ten thousand Romans yawn and cry:  
Hasten the play,  
Have pity on the lion which since yesterday  
Has fasted. Let the virgin die.  
Pity?—The bars are drawn 'mid loud applause;  
The lion comes, the martyr screams.—  
She wakes to torture worse than idle dreams.

A dollar a week is more than she earns;  
She stitches the leather until her hand burns;  
She sews and she stitches, she stitches and sews,  
And each finished glove her misery knows.  
Poor child, struggle on with no hope in your life;  
The world has no pity for Nobody's Wife.

Mrs. Jones, in her satins, says: "The gloves are too dear";  
Mrs. Smith, in her silks, "They were cheaper last year."  
Thus they higgie and haggle and pinch at the price,  
As at other-folks' cheese nibble small, selfish mice.  
The dealer protests, yields—tired of the strife—  
And the pinch passes on to Nobody's Wife.

Ye dames never deaf to poverty's calls,  
Ye dames who rejoice in charity balls,—  
One-half of charity is to give,  
But the better half is to let the poor live;  
To give is noble, to refuse to take  
Is the best one can do for charity's sake.

Not a dollar a week;—stitch and sew, sew and stitch;  
Is a penny a sob, honest pay from the rich?  
Of the sob Mrs. Jones is not even aware;  
If she hear not the moan, why should Mrs. Smith care?  
Ah, blunt is the blade of misery's knife  
As it tears at the heart-strings of Nobody's Wife.

Martyrdom, martyrdom, day by day;  
Her life-blood is stitched in the glove on your hand.  
For the right to exist she must struggle and pray,—  
A famishing slave in a Christian land.  
At the bargain-counter souls are sold,  
And coppers are saved instead of gold.

She sleeps, she dreams again.  
Ten thousand women fair, ten thousand Romans brave,  
Stare coldly down upon the crouching slave,  
Upon the friendless girl, quivering with fear,  
About to die. Cheer upon cheer  
Welcomes the lion, leaping from his den.  
Roaring he springs upon his hapless prey,—  
And Rome rejoices in its holiday.  
She wakes, the dream is o'er;  
Aye, but she sleeps again, to dream no more.

Worn out in the struggle, hungry and cold;  
Withered in spring-time, young and yet old;  
No sun in her heaven, no star in her sky,  
No joy in her heart, no hope in her eye;  
By the pressure of falling prices crushed,  
Her tired eyes close, and her voice is hushed.  
A hero in death, from the battle of life  
God welcomes her home who was Nobody's Wife.

GEORGE H. MURPHY.

BENZINE will at once destroy all insect life, and does not injure carpets or furniture. Fill a long necked can with this fluid and apply it thoroughly in all cracks and crevices where the bugs or their eggs may be. Leave the doors and windows open and the odor will quickly evaporate. Benzine should be used only in daylight, as it is very inflammable.

## "THEM WALLFLOWERS."

HE WAS the dearest old Daddy they had ever had in the ward; everyone said so, and everyone had grown to feel how much his wrinkled face and white head would have been missed if he had left the hospital.

But there was very little likelihood that Daddy Brown ever would leave it, because when a man is close upon eighty years, and has an accident like Daddy's, the chances are a hundred to one against his ever recovering, and being a strong and healthy person again; so day after day, and week after week, he lay there watching the work of the ward, until he could have given points to the staff nurse, not to say to the probationers, and few details in the routine of ward work escaped his notice.

One day, Nurse Rogers said gently:

"Have you got a garden, Daddy? I know you are a Londoner."

"Well, it ain't what you'd call a garden, not like a country garden, Nuss, but there, it's fair wonderful what I've done with that ere bit o' ground back o' me little 'ouse."

"But do you make your flowers do well?" was the nurse's next question, for, being a country girl herself, she had all a country woman's incredulous contempt for anything in the shape of a garden in London.

"Not so bad," he answered, nodding his head sagely, "speshully seein' as I've bin a workin' man all me time, and couldn't give all the work to the garden what I'd like—only evenin's, and Saturday afternoons, and such like; but bless you, me 'eart is set on that bit o' garden. Lie here and think about it, I do, 'most all day—sort o' plannin' what it'll look like next spring, when them wallflowers is out."

"Have you some wallflowers, Daddy?" This conversation took place whilst Nurse Rogers was giving Daddy his tea, over which he needed some assistance, his accident having rendered him very helpless.

"Well," he said proudly, "I ain't got them yet—in a manner o' speakin', but I've put the seeds in a box, and in August I'm a goin' to plant them wallflowers out all along the bed what I've made. Oh, there'll be a fine show next spring, don't you be afraid!" and Daddy chuckled gaily.

Throughout the summer Daddy had been a marvel of patience and cheerfulness. He never fretted: he never worried the doctors or nurses with questions as to the probable length of his stay in hospital; he had a most placid way of taking things as they came, and making the best of them.

But one day Daddy heaved one of his rare sighs, to be followed almost instantly by his serene smile.

"Well, well, there'll be a powerful lot o' weedin' to do when I do get back 'ome, and them wallflowers they'll be great plants before I moves 'em. My word, I'll be pretty busy when I gets in me garden again!"

Nurse Rogers turned away, a suspicious dimness in her eyes, a choking sensation in her throat; because she knew so well, so very well, that Daddy Brown would never work in his beloved garden any more, that indeed it was most improbable he would ever even see that treasured spot again.

When August came, the old man for the first time showed signs of restlessness and uneasiness; and one afternoon he looked up into the visiting surgeon's face and said wistfully:

"I didn't oughter trouble you, sir, but would you give me a idea when I'd be gettin' away from 'ere?"

"Getting tired of us, Daddy?" the surgeon said, kindly.

"No, it ain't that, sir; I ain't never likely to be tired o' all the kindness I've met with 'ere—but—it's this way, sir, I've got a little bit o' garden, and there's a lot wants doin' in it, I'll be bound, and I thought as I'd like to know when I'd be gettin' 'ome."

The surgeon hesitated, he looked into Daddy's wrinkled face and troubled blue eyes with a grave pity in his own, and it gave him a queer little heartache to see those work-worn hands on the coverlet, the hands whose blue veins showed so plainly.

"I'm afraid, Daddy," he began, then paused again, "I am afraid—"

"You ain't goin' to say you're afraid I've got to bide here a good bit longer? You ain't goin' to say that?" Daddy's voice said falteringly, and then, seeing the pity in the surgeon's face, he mastered the shake in his voice, and his usual plucky sturdiness of demeanor returned to him. "You say straight out what it is, sir," he said cheerfully; "don't you be afeard to tell Daddy Brown the truth. I ain't one as minds 'earin' the truth, even if—even if—"

"I'm afraid, Daddy," the surgeon said at last, "that we haven't got anything very pleasant to tell you. But, you see your injuries were very serious, and, I am afraid it will be a long, long time before you could go away—if, you are ever well enough to go."

"If I'm ever well enough to go?" Daddy repeated the words mechanically. "It ain't very hard to guess at your meanin', sir. You means as I ain't ever goin' to be well enough to go out again, don't yer?"

"Yes, Daddy, that is what I mean."

"'Tis best to tell a chap like me the plain truth," was Daddy's quiet answer. "I was always one as liked to know the wust at once, and I ain't one as worrits."

Nevertheless, Nurse Rogers noticed how quiet and sad Daddy Brown seemed to be after he had heard the surgeon's verdict, and one afternoon, he confided his feelings to his favorite.

"Maybe you'd think I was afraid o' dyin', or somethin' o' that," he said to her, "but bless yer, that's where you make a mistake, I ain't afraid. I minds them words what I'd useter say when I was a little chap, and I ain't afraid."

"What words are those, Daddy?"

"They don't come quite right to me mind, Nuss, but 'tis somethin' about the Valley o' the Shader o' Death. You'll mind them words, they're rare and comfortin'."

"Yea, though I walk through the valley of the shadow of death I will fear no evil: for Thou art with me, Thy rod and Thy staff comfort me," Nurse Rogers quoted, and Daddy nodded assentingly.

"That's them. So yer see, Nuss, I ain't not to say afraid—but I do fret a bit over me little garden, and it fair makes me 'eart ache to think o' them wallflowers what'll never git planted out now."

"Would somebody do it for you?" Nurse Rogers asked, but he shook his head.

"No, there ain't nobody in the 'ouse what knows anythin' about a garden, and them wallflowers they'll just spoil fer want o' plantin' out proper. There! I ain't got no call to be frettin' about me garden now, but it don't seem to me as the Almighty'll be vexed with me for carin' about the wallflowers, seein' as 'E made 'em for us to care for. You don't think as 'E'd 'old it up agin' me as I was too set on me flowers, do yer, Nuss?"

"No, Daddy, certainly not," Nurse Rogers said warmly; "I think we are meant to care for all the beautiful flowers and things God puts into the world. They are here for us to love."

There was a long pause whilst the old man lay quietly watching the strip of sunset sky visible from his bed.

"Maybe," he said after a moment, "maybe there'll be a chance o' me doin' a bit o' gardenin' in them green pastures what the Psalm talks about."

Nurse Rogers left him, dreaming his happy dreams of Paradise, and when she came to his side later in the evening he looked up at her with a sunny smile.

"I've bin a-plannin' out me garden in them green pastures," he said, "and I ain't goin' to worry no more about me bit of garden 'ere. I feel sort o' comforted in me mind, knowin' as the Lord'll make up to me fer what I've lost. I reckon 'E always makes up fer what folks loses 'ere, so I ain't goin' to fret no more, only plan out me garden by them waters o' comfort. I reckon I can trust the Lord to take care o' them wallflowers, and—and I guess I'll have somethin' finer than a backyard fer a garden, by and by."—L. G. MOBERLY, in *The Treasury*.

## HOUSEHOLD HINTS.

BRUSH the bottom of a fruit pie with the white of an egg and it will not be soggy.

GUM CAMPHOR kept in the case or closet with new silverware will prevent tarnishing.

DELICATELY colored woollen goods may be cleansed with water in which potatoes have been boiled.

AN EXCELLENT furniture polish is made of equal parts of shellac, varnish, linseed oil, and spirits of wine.

TO PREVENT a whitewash from rubbing off, stir a quart of thick flour starch into every pailful of the whitewash.

DRAWING PAPER may be rendered transparent so as to allow of tracing in lead pencil or India ink by sponging with castor oil dissolved in alcohol.

A NEW WAY of serving poached eggs is to pour browned butter over slices of toast before placing the egg upon it, and sprinkling the whole with finely chopped pickle.

## Church Calendar.



July 1—Wednesday.  
 " 3—Friday. Fast.  
 " 5—Fourth Sunday after Trinity.  
 " 10—Friday. Fast.  
 " 12—Fifth Sunday after Trinity.  
 " 17—Friday. Fast.  
 " 19—Sixth Sunday after Trinity.  
 " 24—Friday. Fast.  
 " 25—St. James Apostle.  
 " 26—Seventh Sunday after Trinity.  
 " 31—Friday. Fast.

## Personal Mention.

THE REV. C. R. BAILEY, Ph.D., of St. Andrew's Church, Manchester, N. H., will spend his vacation in Maine. His address during August will be Ocean Park, Old Orchard, Maine.

THE address of the Rev. A. A. CAIRNS, D.D., is changed from Raymertown, N. Y., to Carlyle, Ill.

THE REV. ALEXANDER CRONE, who for the past twelve years has been priest in charge of St. James', McLeansboro, Ill., and of St. Mark's, Newport, Vt., sailed with his family from Boston, July 14, on the *Ivernia* of the Cunard Line for England.

THE REV. P. GAVAN DUFFY has resigned the rectorship of St. Paul's Church, Rogers Park, Chicago.

DURING the months of July and August, the Rev. JAMES E. FREEMAN, rector of St. Andrew's Memorial Church, Yonkers, N. Y., will have charge of his summer parish, Church of the Redeemer, Sorrento, Maine, where all communications should be addressed.

THE REV. C. SYDNEY GOODMAN, who is now officiating at the Church of the Good Shepherd, Cleveland, Ohio, has received a call to the rectorship of St. Mark's Church in that city.

THE REV. J. HENRY LA ROCHE, D.D., has resigned the rectorship of Trinity Memorial Church, Binghamton, N. Y., by reason of ill health necessitating a residence in New York for treatment.

THE REV. J. F. MILBANK has been called to the rectorship of St. Paul's Church, Columbus, Ind.

THE REV. ALBERT C. MONK has resigned the rectorship of St. Andrew's Church, Bridgeton, N. J., to accept an appointment as curate at St. Mary's-in-Tuxedo, Tuxedo Park, New York.

THE REV. ROBERT RENISON, late of Albuquerque, N. M., has entered upon the rectorship of Trinity Church, Sacramento, Cal.

THE REV. J. M. RICH, after finishing his *locum tenency* at St. Luke's, Hudson Street, Trinity parish, New York, will begin duty Sept. 1st as assistant to the Rev. Dr. John F. Paley, in St. Luke's parish, W. 141st Street, New York.

THE REV. STEPHEN FISH SHERMAN, Jr., curate at St. Paul's Church, Rochester, N. Y., has been invited to succeed the Rev. George S. Sinclair as Canon of Christ Church Cathedral, St. Louis.

THE address of the BISHOP of SPRINGFIELD until Sept. 15th will be 480 Willoughby Ave., Brooklyn, N. Y.

THE address of the Rev. A. C. STENGEL is changed to 16 Orchard St., Braddock, Pa.

THE REV. JAMES YEAMES, rector of St. John's, Arlington, Mass., who has served St. Matthew's, Sugar Hill, N. H., in three previous summers, will have charge during July.

## DEGREES CONFERRED.

UNIVERSITY OF THE SOUTH.—D.D. upon the Rt. Rev. CHARLES M. BECKWITH, Bishop of Alabama; the Rev. JOHN N. MCCORMICK, rector of St. Mark's Church, Grand Rapids, Mich.; the Rev. GEORGE C. HARRIS of Mississippi; and the Rev. P. G. ROBERT of St. Louis. LL.D. upon Mr. EDWARD MCCRADY of Charleston, S. C.

WESLEYAN UNIVERSITY, Middletown, Conn.—D.D. upon the Rt. Rev. CHARLES BUNCE BREWSTER, Bishop of Connecticut, and the Rev.

JOHN BINNEY, Dean of the Berkeley Divinity School, Middletown, Conn.

WILBERFORCE UNIVERSITY, Wilberforce, Ohio.—D.D. upon the Rev. GEORGE F. BRAGG, Jr., rector of St. James' Church, Baltimore, Md.

## ORDINATIONS.

### DEACONS.

KANSAS.—The Bishop ordained to the Diaconate, CHARLES MERCER BOOMER RYAN, in Grace Cathedral, Topeka, on the Fourth Sunday after Trinity, July 7. The Bishop preached the sermon and addressed the candidate. The Rev. J. P. deB. Kaye presented the candidate. The Rev. Wm. Page Case assisted in the service.

### DEACONS AND PRIESTS.

TENNESSEE.—On St. John Baptist day, at St. Augustine's Chapel, Sewanee, the Bishop of Tennessee ordered to the diaconate Messrs. G. W. R. CADMAN, CHARLES B. COLMORE, JAMES WENDEL DAVIS, and IRVING GODDARD; and the Bishop of Missouri advanced to the priesthood the Rev. WALTER MITCHELL.

## MARRIED.

RICH-KAULFUSS.—At Corpus Christi Church, W. 69th Street, New York, Tuesday, July 7th, by the Rev. Philip A. H. Brown, assisted by the Rev. Lawson Carter Rich, rector of the parish, HATTIE BERTHA KAULFUSS, of Brooklyn, to the Rev. JOHN MONTGOMERY RICH of New York.

## DIED.

DOMINICK.—On the Fourth Sunday after Trinity, MILNOR BRIENTNALL DOMINICK, infant son of Milnor Brientnall and Florence Euella Selleck Dominick, at Hasbrouck Heights, N. J. "Asleep in Jesus!"

MOORHOUSE.—ELLEN SAXE WENTWORTH MOORHOUSE, widow of the late Rev. Arthur Bannard Moorhouse, at West Medford, Mass., June 30th.

PRATT.—Entered into rest from her home in Delaware, Ohio, on June 15, 1903, CATHARINE AVERY, widow of the late Edward PRATT, in the eighty-fourth year of her age.

## WANTED.

### POSITIONS OFFERED.

WANTED, PRIEST in Northern town; parish strong and active. Good field for the right man. Address St. P., care LIVING CHURCH, Milwaukee.

### POSITIONS WANTED.

FOR VALID REASONS, by a capable young priest, an immediate but permanent change. Address, LOYAL CHURCHMAN, care of THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, thorough musician, Fellow of the Royal College of Organists, desires position with chorus choir without boys. Good organ essential. Churchly music. Professional salary. Sincere worker. Address, F. R. C. O., THE LIVING CHURCH, Milwaukee.

RECTOR for ten years of large parish in the South, would like to secure work further North. Prefer parish that is run down. Young, energetic, and musical. Address, "Alpha," THE LIVING CHURCH, Milwaukee.

## CLERICAL SUMMER DUTY.

A CLERGYMAN canonically connected with a Southern Diocese desires Sunday work in the North during the summer. Address, VACATION, care THE LIVING CHURCH, Milwaukee.

A PRIEST in beautiful summer resort near St. Paul, would like to exchange light duties with someone in or near Chicago—July or August. Address, B., LIVING CHURCH, Milwaukee.

## RETREAT.

The Seventh Annual Retreat of the New York Catholic Club will be held at Holy Cross Church, Kingston, New York, on Sept. 21st to 25th. It will begin with Solemn Evensong on St. Matthew's day and close with Solemn High Mass on Friday morning, Sept. 25th. Priests who desire to be present are urged to send their names, as

early as possible, to the Rev. A. ELMENDORF, Holy Cross Rectory, Jersey City.

The conductor will be the Rev. Fr. HUNTINGTON, O.H.C.

GEO. WM. LINCOLN,  
 AUGUSTINE ELMENDORF,  
 FLOYD E. WEST,

Committee of the New York Catholic Club.

## SHOPPING.

MISS E. A. CUMMINS, 76 Third Place, Brooklyn. New York Shopping. No commission. References.

## PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

## BUSINESS CARDS.

JOSHUA BRIERLEY, Mortuarian, 406 Broad Street, Newark, N. J. Telephone 166.

## NOTICE.

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS of the BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

## ACKNOWLEDGMENTS.

### ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts towards the College Building Fund: Woman's Auxiliary, Grace Church, New York, \$75; Chas. G. Irish, \$10; Grace Church, Lockport, N. Y., \$51; Brotherhood of St. Andrew, Wappingers Falls, N. Y., \$48.

Contributions from givers in the United States, \$11,291.60. Contributions in the field from Chinese givers, \$6,454.95. Amount needed to complete the fund, \$7,253.45.

## BOOKS RECEIVED.

L. C. PAGE & CO. Boston.

*Prince Hagen.* A Fantasy. By Upton Sinclair, author of *King Midas*, etc. Price, \$1.50.

*The Spoilsman.* By Elliott Flower, author of *Policeman Flynn*, etc. Price, \$1.50.

*The Mystery of Murray Davenport.* A Story of New York at the Present Day. By Robt. N. Stephens, author of *Philip Winwood*, *An Enemy to the King*, etc. Price, \$1.50.

*Earth's Enigmas.* By Charles G. D. Roberts,

author of *The Kindred of the Wild*, Barbara Ladd, Poems, etc. Price, \$1.50.

GINN & CO. Boston.

*Following the Deer.* By Wm. J. Long, author of *School of the Woods*, *Fowls of the Air*, *Wood Folk Series*, etc. Illustrated by Chas. Copeland.

*Boston, A Guide Book.* By Edwin M. Bacon. Prepared for the Convention of the National Educational Association, July 8-10, 1903. Under the Direction of Edwin D. Mead, Frank Foxcroft, and George P. Morris, The Committee on Guide Books appointed by the Local Executive Committee.

DOUBLEDAY, PAGE & CO. New York.

*The Story of My Life.* By Helen Keller. With her Letters (1887-1901) and a supplementary account of her education, including passages from the reports and Letters of her teacher, Anne Mansfield Sullivan, by John A. Macy. Illustrated. Price, \$1.50 net.

*Before the Dawn.* A Story of the Fall of Richmond. By Joseph A. Altscheler. Price, \$1.50.

*Journeys End.* A Romance of To-day. By Justus Miles Forman. Illustrated by Karl J. Anderson. Price, \$1.50 net.

*The Life of James Madison.* By Gaillard Hunt, editor of *The Writings of James Madison*. Price, \$2.50 net.

HENRY T. COATES & CO. Philadelphia.

*The Tu-Tze's Power.* A Novel. By Louise B. Edwards, author of *A Friend of Cara's*, etc.

FLEMING H. REVELL CO. Chicago.

*A Life for God in India.* Memorials of Mrs. Jennie Fuller of Akola and Bombay. By Helen S. Dyer, author of *Pandita Ramabai; the Story of Her Life*, etc.

*India's Problem, Krishna or Christ.* By John P. Jones, D.D., of Southern India, A. B. C. F. M. Price, \$1.50 net.

THE YOUNG CHURCHMAN CO. Milwaukee.

*A Handbook of Church Law.* By the Rev. T. A. Lacey, M.A. The Parson's Handbook Series. Price, \$1.20 net. By mail, \$1.27.

FUNK & WAGNALLS CO. New York.

*A Reply to Harnack on The Essence of Christianity.* Lectures Delivered in the Summer of 1901 before Students of all Faculties in the University of Greifswald. By Hermann Cremer, D.D., LL.D., Ordinary Professor of Theology. Translated from the Third German Edition by Bernhard Pick, Ph.D., D.D., author of *The Extra-Canonical Life of Christ*, etc. Price, \$1.00 net.

DREXEL BIDDLE. Philadelphia.

*Joliffe.* Incidents of peculiar Beliefs in Meridional France. By Maxwell Sommerville, Professor of Glyptology, University of Pennsylvania, author of *A Wanderer's Legend*, *Engraved Gems*, *Sands of Sahara*, etc., etc.

PAPER-COVERED BOOKS.

*The Truth about the Egypt Exploration Fund.* The singular reorganization of the American Branch. The Work Accomplished. Monumental Objects for Boston. Request from the Local Secretaries to London. A Personal Sketch, etc., etc., including Three Portraits, etc. By Wm. Copley Winslow, D.D., Ph.D., Founder of the American Branch.

*The Sacraments of Baptism, Related Ordinances, and the Creed.* By the Rt. Rev. Dr. George F. Seymour, Bishop of Springfield. Price, 25 cts. New York: Edwin S. Gorham.

PAMPHLETS.

The Annual Register of *St. Alban's Academy*, Knoxville, Ill.

Annual Address of the Rt. Rev. Charles C. Grafton, S.T.D., Bishop of Fond du Lac, to

the Twenty-ninth Annual Council, held in St. Paul's Cathedral, Fond du Lac, June 2, 1903.

*The Souls in Paradise; or, Life After Earth Life.* Thoughts of Comfort for the Sorrowful. By J. E. Maurice.

NEW BOOKS.

THE YOUNG CHURCHMAN CO. can supply the following recent publications:

*The Holy Bible*—the Bible with Marginal Readings as adopted by General Convention. Prices range from \$1.75 to \$9.00. List on application.

*The Church of England.* An Appeal to Facts and Principles, by W. C. E. Newbolt and Darwell Stone (\$1.00). 80 cents net, postpaid.

*The Life of Father Doilling.* By the Rev. C. E. Osborne (\$5.00). \$3.75 net. Postage 16 cents.

*God and the Individual.* By T. B. Strong, D.D. 95 cents net, postpaid.

*The Invocation of Saints.* By Darwell Stone (\$1.00). 80 cents net, postpaid.

*England and the Church.* By Herbert Kelley (\$1.50). \$1.21 net, postpaid.

*The Personal Life of the Clergy.* By Rev. A. W. Robinson. 95 cents net, postpaid.

*The Glory of the Cross.* By John Wakeford. 81 cents net, postpaid.

*Christian Worship: Its Origin and Evolution.* By Mgr. Duchesne. \$3.00 net. Postage 16 cents.

*Holy Scripture in the Worship of the Church.* Being the "Bishop Paddock Lectures" for 1903. By the Bishop of Vermont. \$1.40 net. Postage 10 cts.

The above are among many new books now coming in, and such as will be wanted by Churchmen promptly. Address,

THE YOUNG CHURCHMAN CO.,  
Milwaukee, Wis.

## The Church at Work

### ALASKA.

P. T. ROWE, D.D., Miss. Bp.  
Church Consecrated at Juneau.

ON THE First Sunday after Trinity, Holy Trinity Church, Juneau, was consecrated by the Bishop of the District. Owing to the fact that the clergy are separated from each other by hundreds of miles, no visiting priests were present. The Bishop was assisted by the priest in charge, the Rev. Christian A. Roth. The musical part of the service was excellent. The Rev. H. W. Ruffner's *Te Deum* was well sung, as well as Caleb Simpers' "This is the day which the Lord hath made," and J. T. Field's "O Lord of Hosts, how lovely is this place." At the Holy Eucharist thirty communicants received the Blessed Sacrament.

THE BISHOP is on his way to the interior and the far North, expecting to reach Point Barrow by September. The Bishop is accompanied by his wife and son, as well as Mr. Chilson, his travelling companion. Mr. Chilson stops off at St. Michael's, where he is to remain until October. Mrs. Rowe and her son will remain at Nome until the Bishop's return from his visit to the isolated missionary at Point Hope, Dr. Driggs.

### ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.  
Colored Work in Little Rock.

ST. PHILIP'S CHURCH (colored), Little Rock, is now ministered to by the Rev. Le Roy Ferguson, a young colored deacon from Cambridge. He preached his initial sermon to his present congregation the morning of the Fourth Sunday after Trinity, tak-

ing his text from Job xi. 18, 19, and 20. His subject was well studied, the diction and delivery being excellent. The Rev. W. A. Fair, the retiring minister, administered Holy Communion.

St. Philip's is the only colored work in the Diocese, but with uninterrupted ministrations by a minister of their race the mission will grow and the work increase.

### CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.  
CHAS. T. OLMSTED, D.D., Bp. Coadj.

Death of Rev. Jas. A. Harrold, M. D.—Notes.

THE BURIAL OFFICE was read over the body of the Rev. James A. Harrold, M.D., in Trinity Church, Syracuse, July 11th, by the Rev. Karl Schwartz and the Rev. Frederick T. Henstridge. Dr. Harrold had expired suddenly while calling on his wife, who is the housekeeper at the House of the Good Shepherd. He was born in the South 70 years ago, and was a surgeon in the Confederate army during the Civil War. He came to this Diocese six months ago from Baltimore, Md. During the absence of the Rev. Henry H. Hyde, rector of Trinity Church, Syracuse, Dr. Harrold conducted the services there.

THE CALL extended to the Rev. H. G. Coddington recently by St. John's Church, Northampton, Mass., has been declined. Mr. Coddington announces that he will remain where he feels there is work to be done, and that it is too important for him to leave.

BISHOP OLMSTED remains in the Diocese through the summer, so that his address is not changed.

### CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.  
Parish House at Lebanon.

THE illustration on next page shows the parish house of St. Luke's Church, Lebanon, which was recently dedicated, as stated last week.

### CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.  
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Death of Rev. Dr. Gregg.

THE DEATH of the Rev. Frank M. Gregg, D.D., rector of St. George's, Grand Crossing, Chicago, occurred at his home in that city, on the 10th inst. from paralysis. Dr. Gregg was born in Wheeling, W. Va., Oct. 7th, 1833, and was graduated at Allegheny Col-



THE LATE REV. F. M. GREGG, D.D.

lege with the degrees of B.A. in 1857 and M.A. in 1860, receiving also from the same source in 1890 the degree of D.D. He was ordained by the late Bishop Smith of Kentucky as deacon in 1860 and as priest in 1861, and served in his early ministry as rector at Maysville, Ky. Later he was engaged for a time in educational work in Indiana, and was afterward rector suc-

most excellent impression, and the future prospects of the institution are very bright.

THE REV. JACOB A. BIDDLE, having closed his labors as rector of St. Mary's, South Manchester, will reside in New Haven. The change has necessitated his resignation as Archdeacon of Hartford. This office he had held for several years, rendering excellent and most devoted service. At the recent

will, during August, take the duties for the Rev. Martin B. Dunlap, rector of old Swedes (Holy Trinity), Wilmington, who has been quite seriously ill for two months, and has been granted a vacation until he is restored to health.

#### EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

#### Illness of the Rev. L. B. Baldwin.

WHILE CONDUCTING service in Christ Church, Easton, on July 3d, the Rev. L. B. Baldwin, rector of the parish, was overcome by the heat and fell to the floor. He was assisted to the rectory after a physician had been called. Mr. Baldwin has been out of health for some months, and was intending shortly to start for a vacation for a few weeks, with his wife, going to the mountains of New York State and New Hampshire. He had notified the congregation that he would resign the rectorship of the parish during the year.

#### INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

#### Diocesan Notes.

ST. PAUL'S CHURCH, Indianapolis (Rev. Lewis Brown, rector), will remain open during the summer, contrary to the practice of recent years, and the rector states that his vacation will not begin until arrangements for the August services have been completed.

ARCHDEACON WALTON was recently in Rushville, making inquiries with a view toward the building of a church there within the coming year.

#### KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

#### Mission at Ft. Scott - Corner Stone at Neodesha - Notes.

AT ST. ANDREW'S CHURCH, Fort Scott (Rev. Edgar A. Sherrod, minister), the morning service for the Fourth Sunday after Trinity was devoted to general Missions. Special music was prepared and splendidly rendered by the vested choir. The rector had sent out circular letters to the communicants of the church, and an offering of about \$50 was made for General Missions—the largest in the history of the parish. The Bishop of the Diocese will visit St. Andrew's on Sunday, July 19th, for the purpose of laying the corner stone for the new church. It is being built of red pressed brick with Carthage, Mo., stone trimming, and will cost when finished and furnished with pipe organ, about \$10,000.

THE FOUNDATION being completed, the corner-stone of Grace Church, Neodesha, was laid by the Bishop on June 30th. The service used was that compiled by the Bishop of Milwaukee, and issued by The Young Churchman Co. A fine choir of sixteen trained voices rendered the musical part of the service. The Bishop read the service very impressively and the addresses were made by the Archdeacon and the Rev. Mr. Morony. There were present the Rev. Messrs. Dent, Morony, the Archdeacon, and the minister in charge, the Rev. Arthur S. Freese. A building committee of business men has been appointed to assist Mr. Freese in continuing to raise subscriptions to complete the building, which will be of stone, and a great credit to the Diocese. The committee intend to pay as they go; so, considering that Neodesha is only a city of 3,000, and the communicant list is only 30, it may be some time before it is completed. When finished it will be a church edifice to be proud of. The work here was inaugurated by the Archdeacon, who held the first service about four years ago.

THE REV. ALBERT WATKINS, who has been Bishop Millspaugh's Archdeacon of Western Kansas for about seven years, and was known



ST. LUKE'S PARISH HOUSE, LEBANON, PA.

cessively at Laporte, Ind., 1867-70; St. Paul's Church, Springfield, Ill., 1870-78; Burlington, Iowa, 1878-81; Ottawa, Ill., 1881-84; and since the latter year in missionary work in various places within the Diocese of Chicago. He was interested especially in the Children's Home Society of Chicago, and was at one time chaplain of the Illinois National Guard. The burial service was held on Monday morning at St. Mark's Church.

Dr. Gregg is survived by his (second) wife and by two adult daughters by his former marriage.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

#### The Newark Election—Episcopal Academy—Notes—Society for the Increase of the Ministry.

THE CHURCH in Connecticut has cause for gratification in that the choice of the see of Newark has fallen upon one of the most honored among her clergy. And furthermore, that showing a large support, was the "faithful and beloved" rector of another parish in the same City of Elms.

Dr. Lines has achieved a marked success as rector of St. Paul's, and he has also a prominent place in the councils of the Diocese. A feature of his work is that among the students of Yale, in which he is ably seconded by his assistant, the Rev. Anson Phelps Stokes, Jr., who is also the Secretary of the University. The departure of Dr. Lines would be a great loss to the Church in New Haven, and in the Diocese at large. Your correspondent is indebted to him for many acts of thoughtful kindness in supplying matter for the columns of THE LIVING CHURCH.

AT THE RECENT Commencement of the "Episcopal Academy of Connecticut," at Cheshire (its 109th), a loving cup was presented to Prof. E. D. Woodbury, the retiring Principal, by the old boys of the Alumni Association. The two societies in the Academy also made him presents. The new Principal, Mr. Roland J. Mulford, is making a

meeting of the Archdeaconry a testimonial was presented to him by the clergy, with many regrets at his departure.

THE REV. FREDERIC R. SANFORD, rector of Grace Church, New Haven, was reelected chaplain of the Connecticut Sons of the Revolution at the recent annual meeting.

TRINITY CHURCH, Lime Rock (the Rev. Richmond H. Gesner, rector), has received a gift of choice vases for the altar, in memory of a little girl, Helen Gilbert. They are the gift of her grandparents, Mr. and Mrs. Charles W. Barnum. The present altar is in memory of Mrs. Lucy Ann Richardson. The one formerly in use, has been given to the Church of the Good Shepherd, Shelton, which is now nearing completion.

THE JUNE meeting of the executive committee of the Society for the Increase of the Ministry was held in the parish house of Christ Church, Hartford. The Rev. Francis D. Hoskins, the secretary, reported as to the financial transactions of the past nine months. The scholarships were apportioned for the coming school year. There followed a special meeting of the Society, the Bishop of the Diocese presiding. It was called to act upon an amendment to its charter, passed at the present Legislature of the State. This amendment, which was accepted, enables the Society to hold a larger amount of trust funds than in the past. The amount as amended is \$250,000, with \$75,000 exempt from taxation. The old amount was \$150,000 with \$75,000 exempt.

#### DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

#### Diocesan Notes.

THE BISHOP has been entertaining the graduating class of St. Mary's School, Peekskill, N. Y., at Bishopstead for the past week. The occasion has been a most happy one.

THE REV. J. CLARKE ROBBINS of California, who has been East on account of impaired health, has been serving during the past month at St. Paul's, Georgetown, but

far and wide for his good work throughout the western part of the state, was on Sunday morning, June 28th, instituted rector of St. John's Church, Parsons, by the Bishop of Kansas. The Bishop also administered the rite of Confirmation. St. John's Church has a good vested choir.

ARCHDEACON CRAWFORD has revived the work in Troy, after some years without services. This mission promises to be a most encouraging one.

MR. GEORGE DAVIDSON, a student of Bexley Hall, Gambier, Ohio, and a candidate for Holy Orders in this Diocese, has taken charge of Osawatamie and Olathe for the summer, and Mr. Owen, also a student of Bexley Hall, of Holton and Horton.

THE BISHOP has apportioned a certain amount to all the parishes and missions in the Diocese for general Missions. Kansas hopes to do her part.

#### LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

#### Christ Church — Redlands — Glendale — New Organ at Santa Ana.

CHRIST CHURCH, Los Angeles, will rise, phoenix-like, from its ashes. What seemed at first a serious calamity, will prove—as so often is the case—a blessing. The buoyant and indomitable spirit of the Rev. Dr. Dowling has been caught up by the congregation. At the time of the fire he was confined to his room by an attack of grippe, but on the next morning he had the vestry meet in his room, and committees were appointed to take the necessary steps to meet the exigency. The proposal to proceed at once with the erection of the handsome and substantial church which had been looked forward to in the future, has been enthusiastically taken up. The vestry have adopted plans for a stone church, of Gothic architecture, which will cost not less than \$75,000; and it is announced that subscriptions to the building fund already cover that amount. A committee has been appointed to secure the necessary land in the most suitable situation. The old site at the corner of Pico and Flower Sts. is at the junction of street car tracks, and the noise makes it objectionable. In the meanwhile the rector and vestry have made arrangements by which they will have use of Simpson Auditorium for their parish services. This building is within the limits of St. Paul's Pro-Cathedral parish, and the vestry of St. Paul's, when their consent to its use by Christ Church congregation was requested, replied with a ready and generous courtesy which will be warmly appreciated. It is hoped that the new church will be completed so as to be ready for use by next Easter.

THE CONTRACT has been signed and work has been begun on the new building for Trinity Church, Redlands, to be known as the A. C. Burrage Memorial Church. The donor, the wife of A. C. Burrage, Jr., of Boston and Redlands, gave \$20,000 and stipulated that the building should be of stone, and shall cost not more than the sum she gave. The contract is for the building alone, and the price is a few dollars less than the \$20,000. The interior finishing and furnishing has yet to be provided for.

ST. MARK'S MISSION at Glendale, a rural suburb of Los Angeles, is rejoicing in a completed and consecrated church. The community is not a populous one and the people are scattered over a wide area, on their fruit farms, so that the congregation is strong neither in number nor in money. Some years ago the shell of a small wooden church was put up, and finished just enough to permit services to be held within it. For several years afternoon services were held by one of the city clergy, the Rev. Duncan F. Mackenzie, and later by the Ven. Archdeacon Robin-

son. About two years ago the Rev. George Eley, who for several years previous to his ordination had been a lay member of the mission, was put in charge of St. Mark's, Glendale, having also the charge of Christ Church in the seaside town of Redondo. The result was quickly apparent, in the increased interest and growth. The church has been completed and is Churchly and appropriate in all its points. It is entirely paid for, having cost about \$2,500. The consecration took place on Sunday, June 21. Besides the Rt. Rev. Bishop Johnson, there were present the following clergy: the Ven. Archdeacon Robinson, Rev. Dr. John D. Easter, Rev. Henderson Judd, Bishop's chaplain, Rev. Edmund Walters, and the missionary in charge, the Rev. George Eley. Great credit is due to Mr. Eley for his earnest and successful work.

IT IS ONLY a few months since the mission of the Messiah, in the town of Santa Ana, the county-seat of Orange County, developed into a self-supporting and incorporated parish. Another and signal mark of the good progress being made was given on Thursday, June 25th, when a service was held on the occasion of the first use of a fine pipe organ just placed in the church. It comes from the factory of M. P. Möller, Hagerstown, Md. It contains two manuals, eleven speaking stops, and seven mechanical registers. It is fitted throughout with tubular pneumatic action. It is proving itself thoroughly good and satisfactory.

The dedication service consisted of choral evensong, sung by the rector, the Rev. W. H. Wotton. The organist for the occasion was the Rev. Waldo F. Chase of Los Angeles. Before the service proper began, Mr. Chase gave four numbers which displayed and tested the capabilities and qualities of the instrument in different directions—the *Andante* in C, by Silas; *Triumphal March*, Costa; *Cantilene Nuptiale*, Du Bois, and *Elevation* in E. Saint Saens.

The large mixed choir of men and women rendered their responses, the canticles, *Magnificat* and *Nunc Dimittis*, by Clark Whitfield, and Barnby's beautiful anthem, "Oh, How Amiable are Thy dwellings, Thou Lord of Hosts," in a manner which reflected great credit upon the choir trainer, the Rev. W. H. Wotton, rector of the parish. The Very Rev. J. J. Wilkins, D.D., Dean of the Pro-Cathedral, Los Angeles, gave an eloquent and felicitous address, showing the connection between music and devotion. The anthem "The Lord is my Light," was admirably sung, Mrs. J. S. Rice taking the soprano solo. Afterwards Mr. Chase gave in his masterly style several selections of the highest order, closing with Semmens' *March Pontificale*.

The organ cost nearly \$3,000; and one of the best things about it is the receipt for payment in full which is in the hands of the parish treasurer.

The prosperous condition of the parish is largely due to the spirit of united interest and harmonious coöperation which pervades it, under the wise and earnest leadership of the Rev. W. H. Wotton.

#### MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

#### Parish House for Towson.

A PARISH HOUSE will shortly be erected in connection with Trinity Church, Towson (Rev. W. H. H. Powers, rector), plans having been completed calling for a commodious building of the club house order, which will be useful in parish work.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

#### Two Bequests—Sermon to N. E. A.

THE WILL of the late A. J. Weeks of Boston bequeaths \$1,000 each to Emmanuel Church and St. Luke's Hospital in that city.

THE REV. GEORGE W. SHINN, D.D., in St. Paul's Church, Boston, preached before a large congregation of teachers of the National Education Association. He spoke of the vanishing element in modern education, and thought that religion is a vanishing element in many of our modern schemes of education. All who have to do with education should recognize that young people are religious beings, that they have religious faculties, and are therefore to be inspired with religious motives as well as encouraged to live upon religious principles.

THE REV. F. L. PARADISE of Medford, and the Rev. St. John Chamber, D.D., of Lowell, have sailed for Europe.

#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

#### Woman's Auxiliary—St Paul's—Burial of Geo. I. Jones—Janesville.

ON TUESDAY, July 7th, the Milwaukee branches of the W. A. met in Waukesha at the home of Mrs. W. F. Whitney. A large delegation from the various city and suburban parishes went out on the electric car, others coming from the neighboring towns, there being over 50 members in attendance, besides many visitors. All were welcomed by Mrs. Whitney and Mrs. A. F. Warden, President of the Waukesha Branch. After luncheon and a brief business meeting, the Rev. Geo. S. Sinclair of Oconomowoc gave a most interesting and suggestive address on the work of women in the mission field. After sketching the work that may be done by women in the Diocese and our home Missions in the Middle West, among the negroes and Indians, mainly through the W. A., and emphasizing the fact that this is a distinctively missionary age, the speaker sketched briefly the work that only women may do among the people who have not known our Lord, and urged upon us that not their need, but our love for Him and for what He has done for us, should stir our hearts to greater devotion and desire that others may know and serve Him. An invitation was accepted to meet in Oconomowoc on August 4th.

ST. PAUL'S CHURCH, Milwaukee, will be open through the entire summer for the first time in many years. The rector, the Rev. Wm. Austin Smith, has left for his vacation to be spent in Massachusetts and Rhode Island, and the services will be in charge of the Rev. H. R. Carson of Louisiana during the summer. Mr. Carson is a native of Philadelphia, a graduate of the University of the South, and is at the present time rector of St. Mary's Church, Franklin, La.

THE INTERMENT of the late George I. Jones of Riverdale, Md., was made at Forest Home Cemetery, Milwaukee, last Saturday, the service being conducted by the Rev. Horace W. Jones, rector of New Decatur, Ala.

THE RECTOR of Christ Church, Janesville, the Rev. A. H. Barrington, will spend his vacation with friends at Green Lake, Wis., and services will be maintained during his absence by the Rev. E. J. Evans.

#### MISSISSIPPI.

#### Four Deaths at Holly Springs.

AT CHRIST CHURCH, Holly Springs, the Rev. W. P. Browne has recently entered upon his rectorship. During June there were deaths, in the parish, of four communicants, two of them, Mr. James Sims and Mr. Samuel D. Gray, being vestrymen. The former had served in that capacity for more than 50 years and died at the age of 87. Of the other two deaths, Miss Rosa M. C. Tunsall was the organist, and the fourth, Capt. Benj. Wright, died at the age of 37.

## NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.  
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

## Illness of Rev. A. E. Knickerbocker.

THE REV. A. E. KNICKERBOCKER, rector of St. Mary's Church, Nebraska City, was recently taken ill suddenly and was taken to the Clarkson Hospital, Omaha, where it is stated that he is threatened with appendicitis.

## NEWARK.

## A Crime Recalled.

THOMAS G. BARKER, who shot the Rev. John Keller of Trinity mission, Arlington, a little over two years ago, has been paroled by the New Jersey Court of Pardons. He was tried shortly after committing the crime and sentenced to five years' imprisonment. His friends have tried to secure his pardon, and the release on parole practically amounts to that, except that Mr. Barker is virtually bound to keep the peace until the expiration of the time for which he was sentenced.

## NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

## Cemetery at Bernardville—Allaire—Anniversary at Gibbsboro.

THE BISHOP of the Diocese visited St. Bernard's parish, Bernardville (the Rev. T. A. Conover, rector), on Thursday, July 2, to consecrate a new cemetery given by one of the generous benefactors of the church. The cemetery lies between Bernardville and Basking Ridge, beautifully located. All necessary buildings have been erected, and the grounds have been laid out by landscape gardeners. A special benediction was used by the Bishop. The work at St. Bernard's is a most remarkable and interesting one, as was shown at the Confirmation service at the church in the evening, when candidates were presented not only from the parish church, but from various points where mission work is conducted.

St. Bernard's was established some six years ago by communicants of St. Mary the Virgin, New York, Grace Church, Newark, and Holy Innocents' Hoboken, as well as Churchmen from other cities. So rapid has been the growth since the place became popular for the country homes of New Yorkers, that various plans are under consideration to relieve the crowding of the parish church. During a third of the year the congregations are double the seating capacity, and it will soon be necessary either to enlarge St. Bernard's or to build another church in some other part of the parish. There are several places in which this new church might be useful. Near the Somerset Inn the Rev. E. E. Brooks, curate of the parish, has been holding services and conducting a Sunday School, and the attendance has been so large that the hotel casino is now used for the service, through the courtesy of the manager. Results are most encouraging among the year-round population, as well as the summer guests. Near the lake, in another part of the parish, equally encouraging prospects are seen, and there are also missions at Gladstone, Peapack, Far Hills, Mine Brook, Mount Pleasant, and Basking Ridge.

In addition to all this work, the Rev. Mr. Conover is conducting, near Gladstone, a farm school, missionary in its aim, designed to give boys an opportunity to earn for themselves, under Church influence, an education which will fit them for business, farming, trade or college. Fifteen scholars have been in attendance in the past year, and \$18,000 has been expended in the purchase and improvement of the property. The work has the hearty approval and commendation of the Bishop of the Diocese and the Dean of Convocation. Missionary in its aim, it may in time become a most useful arm of the Convocation's work.

THE RETIRED COMMUNITY of Allaire, on the Freehold branch of the Pennsylvania Railroad, has long been known as the "deserted village," and has been a favorite destination for hundreds of people from the summer places along the Jersey shore. Half a century ago it was the centre of a flourishing iron works, but the rapid development of the steel industries of Central Pennsylvania led to the abandonment of the furnaces and the old buildings and cottages of former workmen make a charming group of ivy-covered ruins.

Mr. Hal Allaire, the son of the former proprietor, lived for years in the old homestead, loving the home of his youth and caring for the village people who were left and for the farming people of the country round about. For these people he long maintained a Sunday School at his own expense, and conducted regular services, being aided from time to time by some visiting priest. An old school building he renovated and used as a chapel.

Since his death the Associate Mission has had charge of the work, and now there are prospects that it will grow in usefulness, and at any rate the Church will be first on the spot, should Allaire (which is quite near Lakewood) grow and cease to be "deserted." As soon as the old church building (owned by Mr. Allaire and kept open at his expense) can be deeded to the Trustees of Church Property of the Diocese, the building will be thoroughly repaired and improved, and made a memorial to the man whose heart was so wrapped up in his work there. Many of the people of the community and of the neighboring township are gladly looking for the opportunity to do honor to his memory by contributing to the improvement fund, and it is expected that before long a good work will be accomplished for the Church, and the departed owner, though dead, will yet be speaking to the friends and neighbors among whom he so long lived and labored.

VISITORS this summer at Avon-by-the-Sea find the pretty summer church of St. John (the Rev. Robt. F. Innes, priest in charge), greatly improved, and are delighted with changes in the building during the year. A porch and belfry for the church have been erected, the grounds have been graded and laid out by a landscape gardener, the church has been newly painted, and re-carpeted and otherwise improved within, and a bell has been presented. All this, in addition to the new organ purchased last year, adds greatly to the value and beauty of the property.

ST. PETER'S CHURCH, Spotswood, is now without a rector, since the resignation of the Rev. Robert Bell, to become assistant at the Church of the Ascension, Baltimore. The work of the parish is progressing well, however. Some time since St. Mark's Guild secured funds for a gift to the parish, and the money has been used in the purchase of a beautiful Caen stone font. A brass pulpit has also been placed in the church by Mr. A. A. De Voe, in commemoration of the consecration of Bishop Scarborough.

THE 20TH ANNIVERSARY of the dedication of the Church of St. John-in-the-Wilderness, Gibbsboro (the Rev. William J. Robertson, rector), was observed on St. John Baptist day, June 24th. The services commenced with a celebration by the rector at 7:30, followed by semi-choral celebration at 11. The Bishop was the celebrant, the Rev. R. G. Moses, Merchantville, and the Rev. H. R. Harris, D.D., of Philadelphia, assisting. After a short address by the rector there was an historical sermon preached by the Rev. James Ashton, D.D., rector of St. Stephen's Church, Olean, N. Y., a former minister in charge from 1882-1883. After this service, the Bishop, clergy, and visiting friends were entertained at luncheon at the beautiful residence of Albert Lucas, Esq. The reception given later to Bishop and visiting clergymen

by the Sunday School and parish was a very enjoyable occasion. Evensong was said by the Rev. Thomas H. Gordon, Chewa Landing, and the Rev. James Ashton, D.D., and the Bishop preached a magnificent sermon of St. John Baptist, full of the deepest sympathy and practical spirituality, and also congratulated the rector and people on the good work done in the parish. Great praise is due to the choir in rendering the music, under the direction of Mr. George Moore. The church was beautifully ornamented with flowers and plants and was crowded with devout and earnest worshippers. Among the rectors have been the Rev. Ezra Isaac, the Rev. John R. Moses, the Rev. J. Howard Veasey, and the present incumbent: Looking back during the two years of the present rectorship the parish has been greatly blessed and is in a most encouraging state. There has been a growth in all departments of Church work, and several improvements have been made and there is every evidence of a large growth in the spiritual life of the church.

## OREGON.

B. W. MORRIS, D.D., Bishop.

## Bishop's Address—A Brotherhood Secretary.

IN HIS RECENT Convention address (a report of which we had failed to receive in time to incorporate with the report of the Convention printed last week) the Bishop said, with regard to the Name question:

"I suppose that it would hardly be expected that I should pass by, in such an address as this, this subject which is now receiving so much attention throughout the Church. I do not regard it, however, as a matter of so much importance as it is thought to be by some persons, and shall dispose of it very briefly, with little effort to influence the action of the Convention. What I do, will simply be to quote the sentiments of two of my Episcopal brethren, and there leave the subject for your own consideration and action."

The Bishop here quoted from the Convention addresses of the Bishops of Massachusetts and Ohio and from the committee's report in Pennsylvania, each being unfavorable to change, and each of which has already appeared in these columns, and observed that he had nothing to add to them.

With respect to the terrible disaster at Heppner he said:

"Two weeks ago our work at this point was represented by a substantial frame-built church, set on a solid stone foundation, and well equipped for its various uses. To-day the site is as bare as the street, and the church torn into kindling wood, and scattered over some miles of country. Not a solitary thing has been recovered from the wreck save the mutilated bodies of one-third of the congregation, and the brass altar cross. In less than ten minutes the work of years was obliterated, and the lives of many of our most active and devoted Church people choked out in the raging torrent of muddy waters."

The work at Heppner was in charge of the Rev. W. E. Potwine of Pendleton, one of the most devoted and active clergymen of the Diocese, and represented many years of hard and faithful work carried on under such conditions as exist only in a new and undeveloped country, and comes to him as a severe blow, affecting as it does the lives of some of his most faithful friends and earnest Church workers, and the loss of the church building and property—the accumulation of years of hard work. Owing to the inaccessible condition of the roads through the district necessary for Mr. Potwine to travel to reach the scene of the disaster, the Rev. C. H. Lake of The Dalles accompanied one of the first of the relief parties sent out, and did splendid work among the sick and injured. Some idea of the scene that met this

party on its arrival may be gained from the fact that one of the first duties engaging the attention of Mr. Lake was the saying of the burial office for the dead, and that on the day following that of the disaster, he buried ninety bodies. Such a catastrophe has not been recorded in this section for many years, and it has been a severe blow, not alone to the Church's interests, but to the business interests of the community as well.

MR. C. H. CHANDLER, an active layman of Portland, has been appointed travelling secretary for the Brotherhood of St. Andrew on the Pacific Coast, and has accordingly resigned the directorship of St. Mark's Chapter. A farewell banquet was tendered him on a recent evening at the Bishop Scott Academy. After the dinner had been served, the newly chosen director, Mr. Wm. Baxter, presided. The speakers were Geo. C. Nicholson, who presented Mr. Chandler, in the name of St. Mark's Chapter, with a jewelled Brotherhood button; James Laidlaw, British Consul; Mr. F. R. Rowell, Mr. A. C. Newell, principal of the Bishop Scott Academy; the Rev. Dr. A. A. Morrison, the Bishop, Mr. Hubert Carleton, General Secretary, and the Rev. John E. Simpson. Mr. Chandler is a thorough Churchman and will be an active man in the interests of the Brotherhood in his new capacity.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

##### Philadelphia Items.

A SPECIAL MEETING of the vestry of old St. Andrew's, Philadelphia, was held on July 2nd for the purpose of adopting resolutions, expressing the grateful appreciation of the work and character of the late Rev. Wilbur F. Paddock, D.D., who had been rector of St. Andrew's for thirty-eight years.

A BRASS MEMORIAL TABLET will be placed in the house of the Boys' Club of Kensington, commemorative of the life and work of the late William H. Ingham, who died some months ago. Mr. Ingham was one of those who began the work among the boys of Kensington, which has now grown to such large proportions.

AT ST. MICHAEL'S CHURCH, Germantown (the Rev. Arnold Hord, rector), many improvements will be made during the summer months. The chancel will be deepened and furnished in dark oak; a window to cost about \$1,000, will be given as a memorial to the late rector, the Rev. John K. Murphy, D.D.; and a reredos will be erected by Mr. Herbert Lloyd as a memorial to his daughter.

THE WORKERS of the Church of the Saviour, West Philadelphia (the Rev. W. B. Bodine, D.D., rector), are planning a "Rebuilding Sale Fund and Parish House opening," to be held in the first week of December, when a great effort will be made to raise the sum of \$13,000 which represents the indebtedness still remaining on the new church and parish house.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Two Rectors Instituted - Bequests for the Children's Home.

ON WEDNESDAY, July 1st, the Rev. Fred-eric E. J. Lloyd, D.D., was instituted into the rectorship of St. Peter's Church, Uniontown, by the Bishop of the Diocese. The keys of the church were presented by the wardens of the parish, Messrs. J. N. Dawson and John Thorndell, and the sermon was preached by the Bishop on "Duties of Pastor and Congregation." At the close of the service, a reception was held by the congregation for the Bishop and visiting clergy, and the newly instituted rector and his wife.

ON SUNDAY MORNING, July 5th, the Rev. John R. Wightman was instituted rector of

the new parish of the Redeemer, Pittsburgh, by the Bishop, who also preached the sermon.

THE CHURCH HOME has lately received a bequest of \$4,500, being its share of the first distribution of the estate of the late Dr. G. T. Jacoby, of Pittsburgh, who in his will set aside a large proportion of a very considerable estate to be divided amongst the Orphan Asylums of the cities of Pittsburgh and Allegheny.

#### QUINCY.

##### Acceptance of the Bishop-elect.

THE STATEMENT published a week ago to the effect that the Bishop-elect had signified his acceptance of his election was premature. But early in the present week he stated informally that it was his intention to send formal acceptance during the week. No plans concerning the time or place of consecration have as yet been made.

#### RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.  
WM. N. MCVICKAR, D.D., Bp. Coadj.

##### Services at Block Island.

ST. ANN'S-BY-THE-SEA, the summer chapel on Block Island, will be open for services during the months of July and August. The Rev. William Pressey of Ashton, R. I., will take the services during the former month, the Rev. J. Eldred Brown of Norwich, Conn., will officiate in August. Holy Eucharist will be celebrated every Sunday at 8 o'clock except on the first Sunday of the month, when the hour is 11 o'clock. Morning Prayer and sermon at 11 o'clock, Evensong at 5 o'clock. The chapel was built by the wife of Capt. J. N. Bofinger of St. Louis, Mo., in memory of her mother, Ann. Last summer Bishop McVickar visited the chapel and administered the rite of Confirmation, for the first time that service was ever used on the island.

#### TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

THE VERY REV. J. C. MORRIS of Memphis is spending his vacation in Sevanee, the Rev. Thomas D. Windiate having charge of St. Mary's Cathedral, Memphis, in his absence. Bishop Gailor has been in Boston to deliver the address before the National Convention in Conference on Higher Education, on the subject, "Shall the University Concern Itself More Directly with the Morals and Manners of its Students?"

#### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Bequests of Mrs. Harriet Lane Johnston—Summer Arrangements.

THE WILL of Mrs. Harriet Lane Johnston, niece of President Buchanan, gives \$300,000 to the Cathedral foundation of the District of Columbia, in memory of the sons of the testatrix, and to be known as the Lane-Johnston fund. It is directed that not more than \$150,000 shall be used for the erection of a building as a school for boys, the remainder to go for its maintenance. The wish is expressed that the school be conducted for the free maintenance, education, and training of choir boys.

The will leaves \$60,000 to Johns Hopkins University for the endowment of three scholarships to be awarded to poor youths. It leaves \$100,000 in trust for the erection of a monument to the memory of President Buchanan at his birthplace near Mercersburg, Pa.

Several other bequests are made, including \$4,000 to the House of Mercy, \$2,000 for the completion of the Church of the Good Shepherd on Capitol Hill, and a large sum for the Harriet Lane Home for Invalid Children of Baltimore. The pictures and engravings of the decedent are left to the Corcoran gal-

lery of art in Washington, but with conditions which, it is said in press reports, will make it impossible for the gift to be accepted.

SUMMER arrangements in the city churches do not include the closing of any of them, or the curtailing of Sunday services, though some week-day services are omitted. At the Ascension Pro-Cathedral the second service on Sunday is held at 9:30, instead of 11 o'clock, which seems a sensible plan for the hot season. St. Mark's choir will enjoy their annual outing during July, when about fifty men and boys will spend two weeks at the mouth of the Potomac. They will occupy two cottages, and a tent serves for a dining-room. A sail boat, always in charge of a responsible man, swimming, games, wagon rides, and walks provide abundant and delightful recreation, and this excursion is eagerly anticipated all the year by the boys, who must attain a percentage of 95 in attendance at rehearsals in order to take part in it. Sunday School excursions are also frequent. On the last Thursday in June those of St. Mark's, the Good Shepherd, and All Saints', Benning, united and spent a delightful day at Marshall Hall, on the Potomac; and on the first Monday in July, St. Paul's and St. Alban's had their annual picnic at River View, attended by many older members of both parishes as well as by the children of the Sunday Schools.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Parish House for Trinity — Church Consecrated at Dundee.

THE NEW parish house for Trinity Church, Buffalo, will be erected on the land adjoining Trinity Chapel on Delaware Ave. The building will cost about \$40,000 and probably will be of brick, with stone trimmings. It will be three stories high. The structure is designed to be in harmony with the other church buildings which it adjoins. The plans provide, among other things, for an office, the rector's library, and a women's room in the

#### EXPERIMENTS

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Where one has never made the experiment of leaving off coffee and drinking Postum it is still easy to learn all about it by reading the experiences of others.

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front portion of the first floor, a gymnasium in the rear of the first floor; an assembly-room, kindergarten room, and a billiard room on the second floor, and a suite of rooms for the curate and apartments for visitors on the third floor. Other features of the parish house will be a choir room, a large library for the use of the parish house club that is to be formed, a large Sunday School room, and various meeting rooms.

It is thought the parish house will be ready for occupancy about next February.

ON THE LAST Thursday in June, the Bishop consecrated Grace Memorial Church, Dundee, and after the service, ordained the Rev. Wm. L. Davis to the priesthood. It is largely due to the work of Mr. Davis, who has been at work as a deacon for four years in Dundee, that the handsome structure has been completed and paid for. A reception was tendered the Bishop and visiting clergy in the evening.

#### CANADA.

**Fredericton Synod—Death of A. F. Gault—Notes of the Dioceses.**

##### Diocese of Fredericton.

THE DIOCESAN SYNOD opened July 7th, at Woodstock, New Brunswick. Bishop Kingdon presided. There were about sixty clergy and forty laity in attendance. There was a notice of motion to appoint a committee to consider the question of establishing a chair of Divinity at Fredericton. The Rev. L. W. Tucker, General Secretary of the Missionary Society, addressed the Synod on the morning of the 8th, setting forth the more practical and formal work of the Society and its organization in all its ramifications through the Dioceses and parishes of the Dominion. The report of the committee on statistics and state of the Church showed an increase of 739 communicants, a decrease of 126 in the number confirmed, a slight increase in Baptisms, and an increase of \$3,495.68 in financial returns. Considerable discussion arose over the disposal of the Madras school fund, which has by liquidation been transferred to the Synod. At present a Church school is conducted at Fredericton and the report on behalf of this school shows that there are about thirty scholars in attendance. It is claimed that the expense of this school for the results obtained is somewhat high. It was charged against the committee for this fund that they had no definite policy with regard to its administration. The report was adopted. A lively debate was expected with regard to the action of the Synod towards King's College, Windsor.

##### Diocese of Montreal.

THE DEATH of a prominent Churchman, Mr. A. F. Gault, on July 7th, has caused deep regret. A member of St. George's Church, Montreal, his benevolence was not confined to his parish but was instant in giving to all diocesan objects. To St. George's he gave the beautiful tower and chime of bells, as well as liberal support in money for all the branches of parish work. His splendid gift of the Diocesan Theological College, made some years ago, cost about \$100,000, and was followed by an endowment of about \$50,000. He gave constantly to the mission fund, one of the neediest in the Diocese, and was a delegate to the diocesan Synod for the last seventeen years, and though he took little part in the debates, many a struggling mission would receive a cheque after its claims had been set forth. His death will be a severe loss to the Diocese.

##### Diocese of Quebec.

IN THE REPORT presented to the diocesan Synod by Canon Balfour upon the diocesan offerings to missionary work, it was stated 25 congregations had given more than their assessments, and that although thirty congregations remained to be heard from, the

sum of \$6,000 asked from the Diocese had already been exceeded.

##### Diocese of Toronto.

THE FEDERATION of Trinity University and Toronto University will not go through without opposition from some graduate friends of Trinity, who have begun a campaign, considering the proposal as at present framed as a breach of faith with the founders and contributors to Trinity.

##### Diocese of Rupert's Land.

THERE WAS a very large attendance of delegates at the annual meeting of the dioc-

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esan board of the Woman's Auxiliary in Winnipeg in June. Archbishop Machray, the Primate, was the celebrant at Holy Communion on the morning of the opening day. The reports read showed how vigorous the life of the Branch had been during the past year. Six new parochial branches had been formed.

*Diocese of New Westminster.*

THE NEW INCUMBENT of Christ Church, Vancouver, the Rev. C. C. Owen, from Memorial Church, London, received a very warm reception from his new parishioners, June 18th. Bishop Dart was unfortunately prevented from being present.

## EDUCATIONAL.

UNIVERSITY OF THE SOUTH.—The attendance at Commencement was larger than usual, and was marked by the representation on the Board of the Diocese of Missouri, which is thus included with other Southern Dioceses in the support of the University. Bishop Tuttle was also in attendance. The Commencement sermon was preached by the Bishop of Dallas from the text, "Come, for all things are now ready." A service was held under the direction of St. Luke's Brotherhood, an organization for the increase of the ministry, at which Bishop Beckwith of Alabama made an address. The usual contests, literary, oratorical, and athletic, took place. Mr. J. G. Holmes of Mississippi winning the medal for Oratory for Pi Omega and Mr. W. B. Hare of Ohio winning the Knight Medal.

On St. John Baptist's day, Bishop Gailor of Tennessee ordained four candidates to the diaconate in St. Augustine's Chapel, Messrs. G. W. R. Cadman, Charles B. Colmore, James Wendel Davis, and Irving Goddard, and at the same service Bishop Tuttle advanced the Rev. Walter Mitchell to the priesthood. The Rev. W. A. Guerry preached the Ordination sermon. Mr. Edgar G. Murphy, Vice-President of the Southern Educational Board, delivered a lecture in Forensic Hall on Culture and Democracy.

The Rev. Thomas A. Tidball, D.D., was chosen professor of Ecclesiastical History, and St. George L. Sioussat, M.A., Ph.D., Professor of Historical and Political Science. Brantz Mayor Roszel, Ph.D., was elected Head Master of the Grammar School, and Littleton Hubbard, M.A., the Rev. Walter Mitchell, and Theodore H. Jack, M.A., were appointed teachers in the Grammar School.

H. C. White, Ph.D., of the University of Georgia, delivered the Baccalaureate address, Mr. Eugene Cecil Seaman of Texas delivered the Latin Salutatory, and Mr. George B. Craighill of Maryland the Valedictory. The following degrees are conferred: Civil Engineer, Mr. Percy O. Benjamin of Louisiana; Bachelor of Arts, Messrs. Geo. B. Craighill of Maryland, Robert E. Cowart, Jr., of Texas, Thomas Evans of South Carolina, Baxter R. Schaeffer of Louisiana, Eugene C. Seaman of Texas, Herbert E. Smith of Texas, and Royal K. Tucker of Alabama. Bachelor of Laws, Messrs. Grant Alexander of Mississippi, Edwin Russell Dickinson of Florida, George W. Lindsay of Ohio. Bachelor of Divinity, the Rev. S. M. Bird of Texas, Rev. G. W. R. Cadman of Tennessee, Rev. C. B. Colmore, Tennessee, Thaddeas A. Cheatham, North Carolina, C. F. C. Lonberg, Kentucky, R. M. Marshall, South Carolina, the latter also winning the Dwight Medal for Philosophical and Biblical Greek.

The degree of Doctor of Divinity was conferred upon the Rt. Rev. Charles M. Beckwith, Bishop of Alabama, the Rev. George C. Harris of Mississippi, the Rev. John N. McCormick of Western Michigan, and the Rev. P. G. Robert of Missouri; and the degree of Doctor of Civil Law on Mr. Edward McCrady of South Carolina.

Dr. B. L. Wiggins, the Vice Chancellor, was presented by the Trustees with a silver

ewer commemorating the progress made in the university during his term; and the Rev. S. M. Bird was presented with a gold cross in remembrance of the seven years he had spent as organist at the University Chapel.

THERE is no doubt that both Lord Peter King and Stillingfleet withdrew and repudiated the two books which are so constantly quoted as supporting the ridiculous theory that the order now called "Bishops," and the order of priests, or elders, are, or ever were, the same. The former wrote his *Inquiry* in 1691, and, when this *Inquiry* was satisfactorily disposed of, he at once retracted his crude notions. Stillingfleet similarly wrote his *Irenicon* on the same subject, when he was 24, and, though he apologized for it, and withdrew its principles and arguments again and again, as "having been designed to serve the Church of England," but emanating "from youth and want of consideration," yet this boyish pamphlet, like Lord Chancellor King's, has constantly been republished, and some of its sentences (with other stock quotations, which are "mares' nests" of the same character) are quoted and quoted by Dissenters *ad nauseam* (not from second, or third, hand, but rather from twentieth hand), as being "Bishop" Stillingfleet's! In the New Testament St. Paul beyond all doubt uses this word "Bishop" four times for those elders, whom he left in charge of the various parishes throughout his immense missionary Diocese; in these places he uses the word in its primary and natural sense of "overseer," and the word is used in this sense only throughout the New Testament. The first order are termed "Apostles" (i.e., Messengers) and "Angels" (i.e., Messengers), and the second order are called "Elders," some of whom were "Bishops" (i.e., Overseers) and Liturgists" (translated "Ministers"), the third order were "Deacons," "youngers," and "servants" (also translated "Ministers"). If the word "Bishop" had in every place been translated "overseer," and if the word "messenger" had in every place been translated "apostle," or

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"angel," there would have been no confusion whatever in men's minds on the subject of the "three Orders." There have *always* been these three orders; but after St. John's death the Church determined to call the first order, at that time named "Apostles of the Church" (II. Cor. viii. 23), by the technical title of "Bishops" (or overseers of diocesan churches), in order henceforth to confine the name of "Apostles" to the "Apostles of the Lord" only. Ignatius, writing after St. John's death, tells us that without such an Apostle "Bishop" "there is no Church." Both Lord King and Stillingfleet, in their green youth, and John Wesley in his maturity, fell into this "fools' mate" of confounding St. Paul's "Bishop of a parish" (where the word is used in its primary sense) with its later ecclesiastical use in its technical sense of "a successor of the Apostles." As regards John Wesley's repeated changes of views, and the way in which his journals were tampered with, we refer you to the Essay of Wesley's old friend, Alexander Knox, which is appended to the later editions of Southey's *Life of Wesley*. No doubt John Wesley, who without his intense egotism and self-consciousness could never have done the work he did amongst the English heathens of the eighteenth century, was by turns now heretic and now orthodox on the doctrines of justification, perfection, the ministry, the sacraments, etc., and the source of his instability may be traced in the fact that he was not grounded in the true doctrine of the "Incarnation," on which fundamental article of the creed he never wrote a sermon. As Knox proves, Wesley was an impetuous, clever man, of great infirmity of opinion, easily led astray by his own last persuasions, but a man entirely free from moral duplicity. —Church Times.

make progress toward a revived catholicity, in which "we all may be one"! Such is the spirit of the Bishops' document. It breathes no hierarchical ambition to be lord over the faith of others. A more primitive desire to see Christ glorified by the unity of His children, come about as it may, never animated a body of men more truly than it did that assembly of my right reverend brethren. Willing to depose themselves, or sacrifice everything but truth to their sense of the wickedness of divisions, I testify that in all they uttered in that solemn seclusion of their deliberations, there was not a word that savored of party, prelatical pride, or of what is so often imputed to the "spirit of prelaty." They felt that, in this guilty land, Christ will never reign till His followers are one army under His Cross and Crown. They reechoed the apostolic invitation, "Nevertheless, where-to we have already attained, let us walk by the same rule, let us mind the same thing."

YOU WILL FIND that the mere resolve not to be useless and the honest desire to help other people will, in the quickest and most delicate ways, improve yourself.—John Ruskin.

WE ARE to take for granted that every creature of God is in some way good and has a duty and specific operation providentially accessory to the well-being of all.—Ruskin.

NO WIND serves him who addresses his voyage to no certain port.—Montaigne.

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SAID Bishop Coxe in *The Independent*, in 1884: I do not like the man who tells me that we have no differences worth speaking of; who is forever shaking hands and professing to disregard realities, which nevertheless, he proceeds to magnify among his own people, with the same narrowness as before. Neither do I believe in the *bon Dieu, bon diable* ideas of our newspapers and our politicians. I venerate truth and cling to what I honestly suppose to be truth, and I respect too absolutely the convictions of others to ask them to surrender them, save only should they be discovered to rest on false foundations. The problems now before us are to be worked out not by unreal men; not by Congregationalists who are not Congregationalists, Presbyterians who are not Presbyterians, or Episcopalians who have knelt to be ordained by Bishops in forms which mock Almighty God, unless they are deeply and conscientiously accepted. Never, never can men of superficial conceptions and ill-knit, loose-fitting habits of thought accomplish anything lasting in structural readjustment. The results we seek must be wrought out by strong characters, "mighty in the Scriptures," but still not unwilling to catch ideas from tent-makers, men or women, Aquilas or Priscillas, if so be they may be taught "the way of God more perfectly." We want honest Christian Conferences, the Holy Spirit first invoked, in which a dry scientific light may be turned upon the points we now see only through colored glasses. And, as in the Congregational statements from Hartford, we need to see, in honest black and white, what we have in common, and what remains for comparison and inquiry. I admire their communication, and I mean to take it up for close examination. To my mind it actually *points to the practical*, blessed be God. Not that the "Episcopal Church" is ever to gain the "Congregational Churches" of New England, but that we and they may advance to some common ground where we shall meet in full communion and

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